

# HAUSA

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## Preface

Were it not for the fact that we have three matters to record, no prefatory note would be necessary in a volume in the well-established Teach Yourself series.

First, a note on the history of the materials in this Hausa grammar. The original lessons were used from 1962-1968 by Mr. Kirk-Greene in regular African language courses in the Summer Schools at the University of California, Los Angeles, and for faculty and post-graduate classes at Ahmadu Bello University. A parallel and advanced version was used by Dr. Kraft in his credit-earning courses at Michigan State University between 1964 and 1968, and at UCLA from 1968 to the present. On the experience gained from this considerable testing period we have combined and revised our course materials. Since 1966, Dr. Kraft has worked on the task of incorporating them into the eventual text of *Teach Yourself Hausa*. If the foundations of this volume lie in the original work of one of us, the credit for the final version is essentially that of the other.

Secondly, a reference to some of the distinctive features of this Hausa grammar. In most existent grammars, insufficient attention has been paid to the questions of marking tone and vowel length; we have given special attention to these essential aids to acquiring fluency. The supplementary sections of the book, such as the bibliographical guide to further reading, referential lessons, quick-look tables of grammatical synopsis and a two-way vocabulary of some 2000 words will place the student who completes this course in a promising position to sit formal examinations in Hausa and then, hopefully, move to the field to put into practice what he has learned at home. Again, we have sought to support

the morphological and syntactical analysis by a series of lively dialogues and typical situational conversations, and, later on, of traditional fables, proverbs and stories. Where the student has the advantage of working with a Hausa informant, he may conveniently have these conversation-pieces read or recorded. But since we are aware that, in the nature of the Teach Yourself series, many students will initially be faced with the problem of literally teaching themselves, we have here and there eschewed an approach that holds that grammars should be purely descriptive and never prescriptive, and have taken advantage of our class experience where we have found that a didactic 'laying down of the basic rules' is very often a helpful and appreciated framework for those beginning to learn an African language.

Thirdly, and most importantly, the acknowledgement of our debts of gratitude. To name all those—scholars, informants, research assistants, students—who have so readily co-operated in our work on this new Hausa course would be impossible. But we hope that if we specify those to whom our greatest thanks for information, explanation and clarification goes, and happily dedicate our book to all students of Hausa, be they Nigerian or otherwise, past or future, we shall have achieved our aim of due acknowledgement. Those to whom our special thanks are due include Mr. F. W. Parsons, Reader in Hausa at the School of Oriental and African Studies, University of London, whose exhaustive comments on the text were so helpful and upon whose scholarly analyses of Hausa verbs and noun plurals we have leaned so heavily; Dr. D. W. Arnott, Professor of West African Languages at the University of London, for his suggested improvements; Messrs. G. P. Bargery and R. C. Abraham, whose monumental dictionaries we rarely turned to in vain; the numerous and enthusiastic students registered for our respective courses over the

years; our various research assistants, Yahaya Aliyu, Benjamin Ishaku, Salisu Abubakar, Ibrahim Wada, Sani Abdullahi, Katherine (Powers) de Blij and Marguerite G. Kraft; and our typists, Jean Gorman and Dorothy Pelton, who have dealt so nobly with a language quite strange to them. In hoping that this book may be a helpful contribution to the learning of one of the two most important languages of Africa, we conclude by reminding our readers of the Hausa proverb **Kàràtū, farkonkà madàcī, karshenkà zumà**: *it may be bitter to begin study but the end is sweet.*

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## Part One

### Introduction

The purpose of this book is to provide a comprehensive introduction to the study of the history of the United States. It is designed for students who are new to the field and who need a solid foundation in the basic facts and concepts of American history. The book covers the period from the first European settlements to the present day, with a particular emphasis on the years 1492 to 1877. It is written in a clear, concise, and engaging style, and includes numerous illustrations, maps, and documents to help students understand the events and people of the past.

The book is divided into two main parts. The first part, "The Early Years," covers the period from 1492 to 1789. It begins with the first European settlements in North America, and traces the development of the colonies from their early years of dependence on England to their eventual independence. The second part, "The Revolutionary Era," covers the period from 1789 to 1877. It begins with the signing of the Declaration of Independence, and traces the development of the new nation from its early years of independence to the establishment of the federal government. The book also includes a chapter on the Civil War, which was a major event in the history of the United States.

The book is written for students who are new to the field of American history. It is designed to provide a solid foundation in the basic facts and concepts of American history, and to help students understand the events and people of the past. The book is written in a clear, concise, and engaging style, and includes numerous illustrations, maps, and documents to help students understand the events and people of the past.

## Lesson 1

### The Hausa Language

1. Hausa historically is primarily the name of a language rather than of a people. By extension, it has come to be used to describe the majority group of northern Nigerians, linked by a sense of unity based on a common language, history and customs. Ethnically, however, there exists some heterogeneity within this group, and religion-wise there are a few Christian and animist Hausa as well as Muslim Hausa.

2. The present-day Hausa people originate from the **Hausā Bakwāi**, the seven historical states of Kano, Katsina, Daura, Zazzau (Zaria), Biram, Gobir and Rano, which form the nucleus of the Kano, North Central and North-western states of Nigeria and of the contiguous portion of Niger Republic. These states flourished some 400 years ago; Kano city is reputed to be a thousand years old. At the beginning of the nineteenth century, the Fulani of Sokoto incorporated the governments of the **Hausā Bakwāi** into the Sokoto empire, the foundation of the political entity recognized up to 1966 as the Northern Region of Nigeria. The kingdom of Bornu, along with the remainder of present-day North-eastern, Benue-Plateau and Kwara states, remained outside the mainstream of Hausa and later Fulani influence.

Those ancient states where Hausa was spoken, but not as a mother tongue, were known as the **Banzā Bakwāi**, the seven 'illegitimate' ones. They included such areas as Ilorin (Yoruba), Nupe, Yauri, Kebbi, Kwararafa (Jukun), Gwari and Zamfara. **Gwāri** is a term still used to refer contemptuously to one who haltingly stammers out



pidgin-Hausa : **Bàgwārī nē**. Its opposite, the flattery given to a foreigner who speaks fluent Hausa, is **yā iyà Hausā kàmar jàkin Kanò**, literally *he speaks Hausa like a Kano donkey*. The Kano dialect is that normally accepted as 'standard' Hausa for teaching purposes, and is the one preferred in this book.

3. The Hausa language is generally recognized to be the largest West African language. Fifteen to twenty million people can claim Hausa as their mother-tongue with some ten million non-native speakers demonstrating varying degrees of competence in the language. It is the predominant language of the northern states of Nigeria and of neighbouring Niger Republic. Sizable Hausa-speaking communities (often itinerant and trading) are also found in many of the major cities of West, North and Equatorial Africa.

In the former Northern Region of Nigeria up to 1966, Hausa shared with English the status of 'official' language and both were written into the constitution. In 1964 the Northern House of Assembly considered the adoption of Hausa as the only language of business throughout the Government and in the legislature. Regulations towards implementing this were introduced but were rescinded in early 1966. Without a knowledge of Hausa, however, it is awkward to move very far from northern Nigeria's urban circles and difficult to communicate effectively with any but the English-speaking elite.

4. Hausa is classified by Greenberg as a member of the Chadic group of the Afroasiatic family of languages.<sup>1</sup> It is, therefore, more closely related genetically to Arabic, Hebrew, Berber and other members of the Afroasiatic

<sup>1</sup> See Greenberg, J. H., *The Languages of Africa*. Bloomington, Indiana : Indiana University, 1963.

family than are most of the rest of the languages of sub-Saharan Africa. To this extent Hausa is not a 'typical' African language.

The conceptual framework of the Hausa-speaking peoples expressed through the language is, however, definitely African and bears a close relationship to that expressed through more 'typically' African Niger-Kordofanian languages to the south of Hausa.

The cultural influence of the Near East upon the Hausa people is, however, quite prominent and is reflected in the language. The influence of Muslim thought and culture may be said to permeate many aspects of Hausa life and language. Borrowings of concepts (especially religious and philosophical) and vocabulary are recognizable at every turn.

As one result of early Muslim influence, Hausa has a literary tradition extending back several centuries before contact with Western culture. Hausa was first written in an Arabic script known as **ajami**. Today this representation of the language is largely restricted to Muslim scholars, divines (**màlāmai**) and their Koranic schools, having been superseded for most purposes by the Roman script (minus the diacritics) which is used in this book.

A large amount of printed literature is available in Hausa, and a variety of periodicals have appeared over the years, at least two of which are still produced regularly. Foremost among the secular producers of Hausa literature has been the Gaskiya Corporation, Zaria. In recent years, however, the Northern Nigeria Publishing Corporation at Zaria has emerged as the principal publisher of Hausa texts. The weekly newspaper *Gaskiya Ta Fi Kwabo* is the most prominent of the Hausa periodicals, and is supported by a relatively large number—when compared to the number of publications in other vernaculars—of books printed in Roman script and published by various commercial and mission groups



in Northern Nigeria. Since its removal to Kaduna in 1966, however, it has failed to retain the standard orthography (especially with respect to the 'hooked' letters), and should not, therefore, be imitated by those sitting for formal Hausa language examinations.

## Lesson 2

### Hausa Pronunciation I : Consonants and Vowels

1. Twenty-one written symbols will be employed to represent the twenty-four Hausa consonants (three of the consonants, *sh*, *ts* and *'y*, are represented by double letters).<sup>1</sup> The following chart provides a fairly accurate indication of the sounds of sixteen of these consonants :

- b* as in *big* : *bābū*, *bābba*, *bāki* <sup>2</sup>
- c* as the *ch* in *church* : *can*, *cikā*, *màcè*
- d* as in *dog* : *don*, *bādūkū*, *darē*
- g* as in *good* (never as in *gist*) : *gudū*, *gērō*, *dōgō*
- h* as in *hat* : *hūtā*, *habā*, *rahā*
- j* as in *jot* : *jāwō*, *kujērā*, *jikī*
- k* as in *king* : *kārē*, *kūkā*, *kōwā*
- l* as in *like* : *lādā*, *lallē*, *lāfiyā*
- m* as in *man* : *mōtā*, *makōyī*, *dāmā*
- n* as in *not* : *nāmā*, *hannū*, *nīsa*
- s* as in *son* : *sanyī*, *sani*, *Hausā*
- sh* as in *shut* : *shiga*, *shā*, *tāshi*
- t* as in *tin* : *tāfi*, *tēbūr*, *fitō*
- w* as in *win* : *watā*, *wurī*, *rawā*
- y* as in *yet* : *yārō*, *hanyōyī*, *yunwā*
- z* as in *zero* : *zuwā*, *zāfi*, *kāzā*

<sup>1</sup> The letters *q*, *v* and *x* are not used in Hausa except sometimes in the spelling of foreign names. The letter *p* is sometimes seen as a non-standard representation of the sound regularly written as *f*, which, however, often sounds more like English *p* than English *f*. The sound represented in English by *qu* occurs regularly in Hausa words, but is written *kw*.

<sup>2</sup> See pages 9–11 and 14 for explanations of the diacritical marks.

2. The remainder of the consonants require special treatment.

**f** sounds very much like the English *f*, but is produced between the lips rather than between the lower lip and upper teeth as in the English *f*. Often, too, Hausa **f** is pronounced nearer the English *p*, e.g. **fili**, **lāfiyà**, **fita**, **fātà**, **fari**. In some words it is interchangeable with **h**, e.g. **fudu**/**hudu**, **tsöfö**/**tsöhö**.

' is a glottal catch like that which precedes each vowel in English exclamations such as *oh-oh* or *uh-uh*. In Hausa ' is written when it occurs in the middle of a word, e.g. **ā'ā**, **na'am**. Every word beginning with a vowel in Hausa actually starts with a glottal catch, but this, since it is predictable, is not written either in the official orthography or in this book, e.g. **aiki**, **addā**, **i**.

'y is a very rare Hausa sound which consists of *y* preceded by a glottal catch, e.g. **'yā'yā**, **'yarsā**.

The consonants **ɓ**, **ɗ**, **ƙ** and **ts** are known technically as *glottalized consonants*. That is, each is produced with a simultaneous glottal catch and released with a rather explosive quality to it. The **ɓ** and **ɗ**, in addition, are often produced implosively, i.e. with the air stream pulled into the mouth rather than expelled from the mouth as with **ƙ** and **ts**. In the schools of Hausaland the letters representing these sounds are referred to as *hooked letters*.

**ɓ** is like **b**, but with a simultaneous glottal catch and an explosive quality to the release, e.g. **ɓērā**, **lēɓē**, **haɓā**.

**ɗ** is like **d** (though the tongue position is a bit farther back), but with a simultaneous glottal catch and an explosive quality to the release, e.g. **ɗāki**, **ɗaya**, **kudī**.

**ƙ** is like **k**, but with a simultaneous glottal catch and an explosive, click-like quality to the release, e.g. **ƙōfā**, **zāki**.

**ts** is like **s**, but with a simultaneous glottal catch, an explosive quality to the release and, for many speakers, an initial *t* sound, e.g. **tsāfi**, **yātsā**, **tsūtsā**.

**r** is either a short trill or a flap which often sounds

much like an **l**. Though many Hausa speakers will maintain a distinction between the two **r** sounds, consistently employing one in certain words and the other in other words, the processes of linguistic change have so affected the use of these sounds that it is often impossible to predict accurately which **r** will be employed in a given word. The majority of Hausa speakers employ a trilled **r** before most consonants (except labial and velar), e.g. **murnā**; in final position, e.g. **har**; regularly in words borrowed from other languages, e.g. **barkā**, **karantā**; and in a relatively small number of other words. The flap **r** occurs in most other contexts. The student is encouraged to discover what the pattern followed by his informant is, and to learn to employ that pattern in his own speech. He may find it convenient to add a tilde (**ř**) throughout these lessons to indicate when the trill occurs in his informant's speech. The present authors have weighed the relative merits of consistently indicating the difference between the two **r** sounds throughout these lessons and felt that it would be less confusing to omit such indication here.

3. Hausa makes use of five short and five long vowels. However, only five written symbols are used in Hausa literature to represent these ten sounds. It is, therefore, necessary to supplement the accepted writing system in order to enable the student to know which sound is to be employed in a given word. *Long vowels* will thus be indicated in these lessons by the presence of a macron (**ā**) above the letter. Vowels with no macron are therefore short.

Due to the wide dialectal differences in the pronunciation of English vowels, it is very difficult to illustrate Hausa vowels unambiguously by employing English words. The following attempt to do so is only a general guide and must not therefore be depended upon too

heavily. The student must do his best to imitate his informant's production of the vowel sound carefully, whether or not the English illustration of the Hausa sound given below is accurate for his dialect. He may later find it profitable to substitute other English (or non-English) key-words for those given below. In any event, the long vowels (*ā, ē, ī, ō, ū*) are always 'pure' vowels in Hausa, unlike English where they are usually phonetic diphthongs (technically known as glides).<sup>3</sup> The student should keep this basic difference between Hausa and English vowels in mind as he refers to the English 'key-words' below.

*a* most frequently <sup>4</sup> similar to the *u* in *butter, cuff* :

*habā, āllō, tāfi*

*ā* similar to *a* in *far, car, psalm* : *rānā, fātā, tāfi*

*e* similar to *e* in *bet, check* : *fensir, mace, gōbe*

<sup>3</sup> The student unaware of this characteristic of English pronunciation might profitably watch his lips in a mirror as he pronounces slowly a word such as *hope* or *loaf*. He will note that as he completes the vowel segment of the word his lips become more tightly pursed into a *w*-like position in anticipation of the final labial consonant. This process is technically known as a *vowel glide*, and these words are spelled phonetically *howp* and *lowf* to indicate the fact that the vowel segment in them is a complex of *o* plus *w*. Less easily observable but nonetheless real vowel glides occur on most other 'long' vowels in English as well. The vowel in *feet*, for example, involves a sliding (gliding) forward of the tongue into a *y* position (phonetically spelled *fiyt*) as does that in *rate* (phonetically *reyt*). Likewise the vowel in *far* involves a tongue glide which may be phonetically represented by an *H* (e.g. *faH* or *faHr*). The point is that Hausa vowels are not characterized by this type of 'diphthongizing'. Hausa long vowels are, therefore, phonetically representable as *oo* rather than *ow*, *ii* rather than *iy*, *aa* rather than *aH*, *uu* rather than *uw*, *ee* rather than *ey*. The English learner of Hausa must, therefore, give some attention to keeping his lips still as he produces a Hausa *ō* or *ū*, and his tongue in its starting position when he produces Hausa *ī, ē* and *ā*, regardless of the consonant that follows.

<sup>4</sup> In proximity to *y* or *i*, *a* is often pronounced as short *e*, e.g. *yànzū, sai*. Other slight variations also occur in the pronunciation of *a*. The student should be on the lookout for them and seek to imitate the native speaker's production at all times.

*ē* similar to *a* in *rate, mate, date* : *lēṣē, gēmū, tēbūr*

*i* similar to *i* in *pin, bit* : *cikī, gidā, idō*

*ī* similar to *e* in *she, feet* : *kifi, shī, rigā*

*o* similar to *o* in *obey* (very short) : *Bellō*

*ō* similar to *o* in *open, goal* : *dōkī, tuwō, mōtā*

*u* similar to the vowel in *foot, put* : *ukū, mùtūm,*

*dubū*

*ū* similar to *oo* in *boot, root, toot* : *sūnā, tūlū, hūlā*

4. Short vowels are *quantitatively shorter* in duration than long vowels and very often differ in *quality* as well. That is, if a given short vowel requires a certain length of time to be produced, its long counterpart may require twice as much time. The fact that a given vowel is short rather than long may also be signalled (especially in closed syllables) by the fact that the short vowel *sounds* different from its long counterpart. Thus, the difference between *tāfi, go away*, and *tāfi, palm of the hand*, is signalled both by the differences in the actual length of the two *a*'s and by the fact that they 'sound' different (i.e. have a different phonetic quality).

5. In addition to the ten vowels, there are in Hausa two diphthongs. These are combinations of a short *a* plus *y* or *w* which occur in a single syllable. They are, however, written as *ai* and *au*:

*ai* usually approximates the *u* in *cuff* + *y* : *kāi, nai* ;  
or the *e* in *bet* + *y* : *sai, zāi*

*au* usually approximates the *u* in *cup* + *w* : *ḡauyē, launī*.

6. The student should always keep in mind the fact that a language is made up primarily of *sounds* rather than written symbols. Written symbols are used in this book only as guides to the spoken sounds of the Hausa language, not as an end in themselves.

The system of written symbols here employed is designed to be as true a guide as possible to the spoken language. Therefore, *each written symbol represents one, and only one, meaningful unit of sound in Hausa.*

### Lesson 3

#### **Hausa Pronunciation II : Tone and Intonation**

1. No language is known to be spoken without the systematic use of pitch distinctions in addition to the distinctions between the various vowels and consonants. English, for example, is characterized by a very intricate intonational system (the specifics of the system vary from dialect to dialect) in which pitch distinctions play a major part.

A large proportion of the world's languages—including all but a very few African languages—employ pitch *tonally* rather than intonationally. This is a usage quite distinct from that of English. Such languages are known as *tone languages*. Hausa is a tone language.

Each Hausa syllable consists of a given set of consonants and vowels plus an assigned tone. Each word must, therefore, be learned and pronounced with its proper tone pattern as well as its proper vowels and consonants.<sup>1</sup> In order to facilitate proper learning, and to avoid ambiguity, we have considered it helpful to employ accent marks in this book to indicate the proper tone of each syllable. In the traditional orthography (which does not indicate either tone or vowel length), for

<sup>1</sup> It is important to observe that *tone* and *tone pattern* are terms employed to designate a system which employs pitch distinctions in a relative manner—not in an absolute manner like notes in music. Different speakers, e.g. men and women, have different voice pitches and these may be varied for emotional reasons. It is the *relative interval* between successive syllables of speech that determines the tonal (and intonational) patterns being employed in language, *not* the absolute pitch on which these speech segments fall.



example, the spelling **jibi** represent two distinct words and the spelling **fito** represents three distinct words, differing in tone (see below).

2. In Hausa there are two tone levels (termed *high* and *low*), and a less frequent combination of high and low resulting in a *falling* tone. These tones are not necessarily assignable to absolute pitch levels such as those of a musical scale, but rather are important because they contrast with each other in a systematic way within the language. That is, Hausa high tone is of importance because it contrasts with low tone to account for the difference in meaning between words like **jibi**, *day after tomorrow*, and **jìbì**, *a meal*, or between **fitō**, *come out*, **fitò**, *ferrying*, and **fitō**, *guinea corn beer*.

3. In this book the grave accent ( ` ) is employed over the vowel of the relevant syllable to indicate *low tone*. A *high-tone* syllable is signalled by the *absence of any tone mark* over the vowel. The circumflex ( ^ ) accent over a vowel indicates a *falling-tone* syllable (i.e. one which starts high and falls to low). A few examples of words differing only in tone are :

a cry	<b>kūkā</b>	<b>kūkà</b>	baobab tree
inside	<b>cikī</b>	<b>cikì</b>	stomach
he went	<b>yā tafi</b>	<b>yâ tafi</b>	he will go
(particle of assent)	<b>na'am</b>	<b>nà'am</b>	(reply to a call)

4. Hausa also has an *intonational system*. This system involves the specifying and modification of the pitch levels in the tonal system. Hausa intonation applies to *whole utterances*, not to each syllable as is the case with tone.

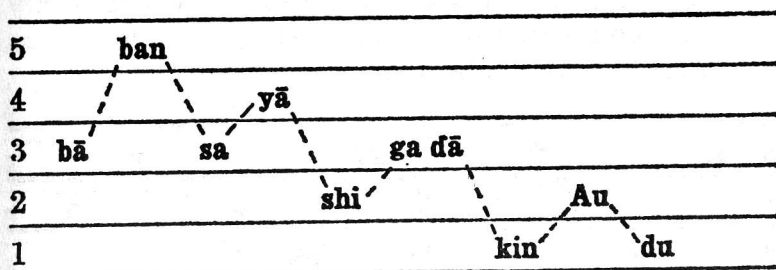
While every syllable has its own tone, the specific pitch level of each syllable in an utterance is determined



by the intonational system in accordance with the position of the given syllable in the utterance. The tonal pattern of a word determines whether the pitch of the syllable is the same, higher or lower than the pitch of the immediately preceding and following syllables in the utterance. The intonational system specifies how much difference there will be between contiguous syllables with different tones.

The total pitch component (tone plus intonation) of a Hausa utterance can be conveniently described in terms of five pitch levels.<sup>2</sup> These can be numbered from 1 to 5, with 1 referring to the lowest and 5 to the highest pitch level.

5. The most characteristic type of Hausa intonation may be termed *declarative intonation*. This type of intonation has a generally descending pitch pattern and may be represented on a chart as follows :



**Bàbansà yā shīgā dākin Audù.** Father-his he entered  
room-of Audù.

The first high tone in a declarative pattern is on pitch level 5. The next low is on pitch 3, the next high on 4,

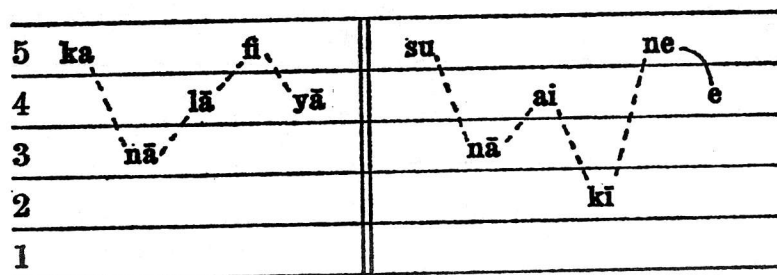
<sup>2</sup> See also Hodge, Carleton T., *Hausa Basic Course*, pp. 3 ff., and Kraft, Charles H., and Marguerite G., *Spoken Hausa: Introductory Course*. An annotated bibliography will be found on pages 289 ff. (Lesson 43).

etc. The pattern, therefore, is to drop two steps from a high to a low, and to climb one step from a low to a high, but with two qualifications :

- (i) An initial low tone will be on level 3 and the following high on level 5.
- (ii) A final low will drop to level 1, even if the utterance is not long enough to force it there, but will go no lower than level 1.

6. *Interrogative intonation* is of two types :

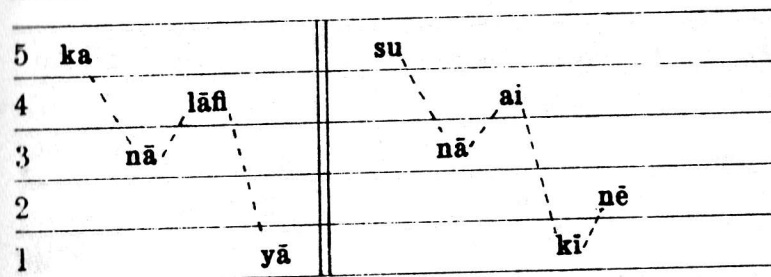
- (a) When the utterance includes no interrogative word, the last high tone will jump to a pitch level at least one step higher than the pitch level of the previous high-tone syllable. Often, in fact, the whole utterance is pitched on a higher level than in the corresponding statement. If the final syllable is high, it will slur from the very high level to a level at least one step lower. A following low tone (if present) will drop only one step rather than all the way down to level 1 as in the declarative pattern :



**Kanà lāfiyà ?**  
Are you well ?

**Sunà aikì nē ?**  
Are they working ?

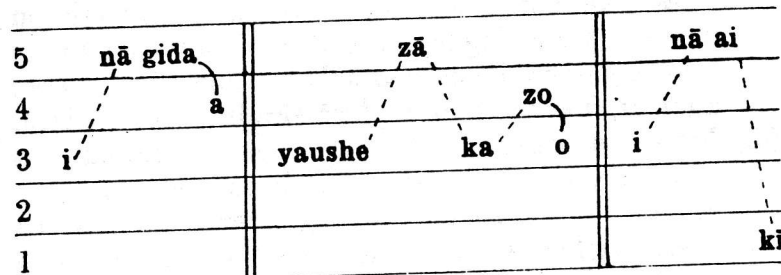
These utterances as statements (declarative intonation) would be as follows, in contrast with the interrogative patterns above :



**Kanà lāfiyà.**  
You are well.

**Sunà aikì nē.**  
They are working.

- (b) When the utterance includes an interrogative word it employs the declarative pattern with two modifications :
  - (i) The whole utterance may be on a slightly higher pitch.
  - (ii) A final high-tone syllable becomes a falling slur to a level at least one step lower. If the final syllable is a low tone, the second modification does not apply.



**Inā gidā ?**  
How's (your)  
family ?

**Yaushe zā kà zō ?**  
When will you  
come ?

**Inā aikì ?**  
How's (your)  
work ?

7. *Vocative intonation*, employed when using a person's name or title in addressing him, is the same as that described under 6 (b) above :

5	nu Mūsā	Nā gaishē	nu Au
4	a	dā	
3	san	ka bi	san
2		li i	
1			du

Sànnu, Mūsā.  
Greetings,  
Musa.

Nā gaishē kà, dālbì.  
I greet you,  
student.

Sànnu, Audù.  
Greetings,  
Audu.

8. *Stress* is also present in Hausa, but is not nearly as important in Hausa as in English. The student must, however, learn to recognize and imitate the stress as well as the pitch pattern of each utterance. The following generalizations concerning Hausa stress may be helpful :

- (i) Differences in stress alone do not account for differences in meaning between words.
- (ii) Stress generally, though by no means always, falls on syllables possessing high tone (as exceptions note the following—the underlined syllable takes the stress : *màcè cē*, *it is a woman* ; *kàwō àkwàtì*, *bring the box*).
- (iii) When a series of high-tone syllables is followed by a low tone, the high-tone syllable immediately preceding the low syllable carries greater stress than the preceding high syllables unless such a syllable is both word-final and possesses a short vowel (e.g. *ìta cē*, *it is she*).

9. The importance of mastering the tone and intonation patterns of Hausa cannot be overemphasized. To 'learn' Hausa words and longer utterances without taking the trouble to acquire the proper pitch pattern suggests an indifference by the speaker that indicates disrespect or

even ignorance. Foreigners have insulted Hausa-speakers too long by simply carrying their own intonational patterns over into Hausa. It is an everlasting tribute to the patience and kindness of the Hausa people that they have not only put up with such carelessness but even learned to understand some of the things we have attempted to say in our bastardized form of their language !

The tone pattern of each word is fully as integral to it as are the vowels and consonants, and it must be as completely mastered. It is for this reason that the effort has been made to indicate the tone and vowel length of each Hausa syllable in this book.

## Grammar

## Grammar

## Lesson 4

### Greetings I

1. In Hausa society, greetings are usually more than a casual 'hello' or nodded 'morning'. They are the hallmark of courtesy and good manners. Different greetings exist for different times of the day and for different activities. The more common of these greetings are given below. Other important greetings are given in Lesson 31.

2. The following greetings can be used with anyone, at any time.

<i>Greeting</i>		<i>Reply</i>	
hello	sànnu	yâuwā, sànnu (kādai)	hello
are you well ?	lāfiyā ?	lāfiyā lau	I'm fine
how's (your) tiredness ?	inā gājiyā ?	bā gājiyā	there is no tiredness
how's (your) work ?	inā aiki ?	aiki da gòdiyā	I'm thankful for it
how's (your) family ?	inā gidā ?	lāfiyā	fine
what's the news ?	inā làbārì ?	(làbārì)sai àlhērì	all is well
fine	tò mādallā		
see you later	sai an jimā	yâuwā, sai an jimā	okay, see you later

3. A typical greeting situation will include some such sequence as that listed in section 2 above. The following more specialized greetings are substitutable for the first (lines 3 and 4) or the last (line 5) greeting in the above list when appropriate :



## (a) Morning greetings

*Greeting*

how did you sleep ?	<b>inā kwānā ?</b>	<i>Reply</i> <b>lāfiyā</b>	fine
did you sleep well ?	<b>kwal lāfiyā ?</b>	<b>lāfiyā</b>	fine

## (b) Midday and afternoon greetings :

*Greeting*

how's (your) day ?	<b>inā wunì ?</b>	<i>Reply</i> <b>lāfiyā</b>	fine
--------------------	-------------------	-------------------------------	------

## 4. Greetings for special situations :

*Greeting*

greetings at (your) work	<b>sānnu dà aiki</b>	<i>Reply</i> <b>yāuwā, sānnu</b>
greetings at (your) coming	<b>sānnu dà zuwā</b>	<b>yāuwā, sānnu</b>
greetings (on entering a home)	<b>sālāmù àlaikùn</b>	<b>yāuwā, àlaikà sālāmù</b>

## 5. Parting greetings :

*Greeting*

see you later	<b>sai an jimā</b>	<i>Reply</i> <b>yāuwā, mù jimā dà yawā</b>
see you tomorrow	<b>sai gòbe</b>	<b>yāuwā, sai gòbe</b>
see you sometime (soon)	<b>sai wani lōkaci</b>	<b>yāuwā, sai wani lōkaci</b>
until morning	<b>sai dà sāfē</b>	<b>yāuwā, sai dà sāfē</b>
until evening	<b>sai dà yāmmā</b>	<b>yāuwā, sai dà yāmmā</b>
see you some day	<b>sai wata rānā</b>	<b>yāuwā, sai wata rānā</b>

A common alternative reply to any of these greetings is :

**tò Allā yā kai mù** may God bring it about (*lit.* okay, may God take us [to that time])

to which one responds in turn :

**āmin** may it be so

## VOCABULARY

*Nominals*

<b>aiki</b>	work
<b>Allā</b>	God
<b>an jimā</b>	after a while (this is actually a verbal construction but often functions as a nominal)
<b>gàjiyā</b>	tiredness
<b>gidā</b>	home, household
<b>gòbe</b>	tomorrow
<b>inā</b>	where ?, how ?
<b>kwānā</b>	period of night
<b>lābārì</b>	news
<b>lāfiyā</b>	health, well-being
<b>lōkaci</b>	time
<b>sāfē</b>	morning
<b>yāmmā</b>	early evening ; west
<b>wani (m.), wata (f.)</b>	a certain, a
<b>wunì</b>	period of daylight

*Verbals*

<b>bā, bābù</b>	there is no/none
<b>jimā</b>	wait a while
<b>kai</b>	carry, take, convey

*Particles*

<b>āmin</b>	amen, may it be so
<b>dà</b>	with, and
<b>mādallā</b>	splendid, thank you ( <i>lit.</i> thanks be to God)
<b>sai</b>	until, except
<b>sānnu</b>	greetings
<b>tò <sup>1</sup>/tô</b>	well, okay
<b>yāuwā/ yāuwa <sup>1</sup></b>	fine, okay

<sup>1</sup> The low-tone form **tô** and the form **yāuwa** (with the short final vowel) only occur if no pause (indicated in these lessons by a comma) occurs between these particles and a following word.

*Dialogue*

Bellò : Sànnu dà zuwà, Isā.

Isā : Yāuwā, sànnu.

Bellò : Inā gājiyā ?

Isā : Bā gājiyā.

Bellò : Inā aikì ?

Isā : Aikì dà gōdiyā.

Bellò : Inā làbārì ?

Isā : Làbārì sai àlhērì.

Bellò : Tò mādàllā.

Isā : Kwal lāfiyā ?

Bellò : Lāfiyā.

Isā : Inā gidā ?

Bellò : Lāfiyā lau <sup>2</sup>

Isā : Tò mādàllā. Sai gōbe.

Bellò : Tò Allā yā kai mù.

Isā : Āmin

<sup>2</sup> Lau is an emphasizing particle equivalent to 'very well'.

## Lesson 5

## Gender of Nouns

1. All singular nouns are either masculine or feminine. There is no neuter in Hausa.

2. Most nouns ending in -a are feminine. Many, however, are masculine. Following are some of the more common nouns which have a final -a but are masculine :

gidā	home, compound	sūnā	name
ruwā	water	gūgā	bucket
wāsā <sup>1</sup>	game	ḡērā	mouse
watā	moon, month	nāmā	meat

3. Words for acceptedly male and female things, regardless of their final vowels, express the expected gender. (See Lesson 6 for use of *nē* with masculine nominals, *cē* with feminine.)

Mūtūm nē.	It is a man.
Màcè cē.	It is a woman.
Sā nē.	It is a bull.
Zàkarà nē.	It is a rooster.

4. No gender distinction is made in the plural. *Nē* is used with all plural nominals, even if they refer to females.

Mātā nē.	They are women.
Bērāyē nē.	They are mice.
Jākunā nē.	They are donkeys.

<sup>1</sup> But this is feminine in some areas.

5. The common names of most animals, though grammatically either masculine or feminine, refer to either sex.

<b>Bērā nē.</b>	It is a rat (either sex).
<b>Giwā cē.</b>	It is an elephant (either sex).
<b>Akwiyā cē.</b>	It is a goat (either sex). <sup>2</sup>
<b>Tunkiyā cē.</b>	It is a sheep (either sex). <sup>2</sup>

6. The names of towns, countries and rivers are feminine.

<b>Nijēriyā</b>	Nigeria	<b>Bīnuwāi</b>	River Benue
<b>Fārānsā</b>	France	<b>Ikko</b>	Lagos
<b>Ingillā</b>	England	<b>Kanō</b>	Kano
<b>Amirkā</b>	America	<b>Sakkwato</b>	Sokoto
<b>Kwārā</b>	River Niger	<b>Bauci</b>	Bauchi

7. A feminine of many nouns referring to persons or animals and of many adjectival nominals may be formed by changing the masculine ending as follows :

(a) A final -ō or -ū to -uwā :

<b>tsōfō (m.)</b>	old person	<b>tsōfuwā (f.)</b>
<b>dōgō (m.)</b>	tall person	<b>dōguwā (f.)</b>
<b>tsuntsū (m.)</b>	bird	<b>tsuntsuwā (f.)</b>

(b) A final -ē to -iyā :

<b>Bāhaushē (m.)</b>	Hausa person	<b>Bāhaushiya (f.)</b>
<b>Bālārābē (m.)</b>	Arab	<b>Bālārābiya (f.)</b>
<b>Bātūrē (m.)</b>	white man	<b>Bātūriya (f.)</b>
<b>shēgē (m.)</b>	bastard	<b>shēgiya (f.)</b>

(c) A final -ī to -iyā :

<b>majēmī (m.)</b>	tanner	<b>majēmiya (f.)</b>
<b>dālibī (m.)</b>	student	<b>dālibiya (f.)</b>
<b>mahāifī (m.)</b>	parent	<b>mahaiiya (f.)</b>

<sup>2</sup> Unless the animal referred to is known to be male, in which case the words **rāgō**, *ram*, and **būnsurū**, *he goat*, are used.

or to a high tone -ā :

<b>jākī (m.)</b>	donkey	<b>jākā (f.)</b>
<b>jārūmī (m.)</b>	brave person	<b>jārūmā (f.)</b>
<b>gwānī (m.)</b>	expert	<b>gwānā (f.)</b>
<b>mālām(ī) (m.)</b>	teacher	<b>mālāmā (f.)</b>
<b>dālibī (m.)</b>	student	<b>dālibā (f.)</b>

8. Some nouns, especially kinship terms, may be either masculine or feminine :

<b>kākā</b>	grandfather <i>or</i> grandmother
<b>jikā</b>	grandson <i>or</i> granddaughter
<b>autā</b>	youngest brother <i>or</i> sister

#### VOCABULARY

##### Nominals

<b>ākwiyā (f.)</b>	goat
<b>Amirkā (f.)</b>	America
<b>Bātūrē</b>	white man
<b>bērā</b>	mouse, rat
<b>dālibī (pl.)</b>	
<b>dālibai</b>	student
<b>giwā (f.)</b>	elephant
<b>gūgā</b>	bucket
<b>Ingillā (f.)</b>	England
<b>jākī</b>	donkey
<b>kākā</b>	grandparent
<b>Kanō (f.)</b>	Kano
<b>mācē (f.)</b>	
<b>(pl. mātā)</b>	woman, wife
<b>mācē + -r</b>	
<b>= mātār ...</b>	wife of ...
<b>mālām</b>	teacher, Mr.
<b>mē/mēnē/</b>	
<b>mēnēnē</b>	what ?
<b>mūtūm (pl.)</b>	man, person
<b>mutānē</b>	(pl. people)

<b>Nijēriyā (f.)</b>	Nigeria
<b>ruwā</b>	water
<b>sā</b>	bull
<b>sūnā</b>	name
<b>tsuntsū</b>	bird
<b>tunkiyā (f.)</b>	sheep
<b>wannān</b>	this
<b>wāsā</b>	game, play
<b>watā</b>	moon, month
<b>zakarā</b>	rooster, cock

*Particles*

**nē (f. cē)** is, are, were

**EXERCISES**

Translate into English :

- |                |                |
|----------------|----------------|
| 1. Ruwā nē.    | 6. Tsuntsū nē. |
| 2. Jākunā nē.  | 7. Kākā nē.    |
| 3. Giwā cē.    | 8. Bērā nē.    |
| 4. Tsōfuwā cē. | 9. Dālibi nē.  |
| 5. Bātūrē nē.  | 10. Mūtām nē.  |

Translate into Hausa with either **nē (m.)** or **cē (f.)** :

- |                              |                    |
|------------------------------|--------------------|
| 1. It's a name.              | 6. She's a woman   |
| 2. It's a bull.              | 7. It's a game.    |
| 3. They are mice.            | 8. It's a rooster. |
| 4. He's a Hausa person (m.). | 9. It's a home.    |
| 5. They are women.           | 10. It's the moon. |

*Dialogue*

**Mūsā** : Sānnu dālibi.

**Audū** : Yāuwā, sānnu mālām.

**Mūsā** : Mēnēnē wannān ?

**Audū** : Wannān jākī nē.

**Mūsā** : Tò, mēnēnē wannān ?

**Audū** : Tsuntsū nē.

**Mūsā** : Mēcēcē wannān ?

**Audū** : Ākwiya cē.

**Mūsā** : Tò, mēcēcē wannān ?

**Audū** : Wannān tunkiyā cē.

**Mūsā** : Tò mādāllā, sai gōbe.

**Audū** : Yāuwā, Allā yā kai mū.

## Lesson 6

### 'To be': Nē, Cē and Kē nan<sup>1</sup>

1. The sense of *am/is/are/was/were* is, regardless of aspect (or 'tense'), expressed by **nē** if the subject is masculine or **cē** if it is feminine. As no gender distinction is made in noun plurals, **nē** is always used with plural forms. (See Lesson 5, section 4.)

2. **Nē/cē** typically occurs at the end of a phrase or clause and its tone is always opposite to the tone of the preceding syllable.

<b>Sarkī nē.</b>	It is a chief.
<b>Yārò nē.</b>	It is a boy.
<b>Makarantā cē.</b>	It is a school.
<b>Yārinyà cē.</b>	It is a girl.
<b>Yārā nē.</b>	They are children.
<b>Yā tafi gidā nē.</b>	He went home (emphatic).

3. The construction **kē nan** can often be used to express the same meaning as **nē/cē**. The use of **kē nan**, however, typically implies greater emphasis than would the use of **nē/cē**.

<b>Kudī kē nan.</b>	It is money.
<b>Sarkī kē nan.</b>	It is the king!
<b>Yā sàmi kudī kē nan.</b>	He's become really wealthy!
<b>Tô, mun dāwō gidā kē nan.</b>	Well, we're back home.

<sup>1</sup> These forms are not, however, the only ways to render the English verb 'to be'. For other renderings, see Lessons 18 and 19.

### 'TO BE': Nē, Cē AND Kē nan

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4. The phrase **shī kē nan**, literally meaning *it is this*, is common in the Hausa language, and is used to express finality and, often, to signal transition to a new topic similar to the notion of *that's all, that's that, that's all there is to it, that's the end of the matter*.

**Yā mutū. Shī kē nan. Bāyan wannan ...** He died.  
That was that. After this ...

5. In the negative, **bā ... ba nē/cē** or **kē nan** is used.

<b>Bā idò ba nē.</b>	It is not an eye.
<b>Bā kudī ba kē nan.</b>	It is not money!
<b>Bā giwā ba cē.</b>	It is not an elephant.
<b>Bā yārā ba nē.</b>	They are not children.

6. The independent pronouns commonly occur with **nē/cē** and **kē nan**.

<b>nī nē</b>	it is I (m.)	<b>ita cē</b>	it is she
<b>nī cē</b>	it is I (f.)	<b>mū nē</b>	it is we
<b>kai nē</b>	it is you (m.)	<b>kū nē</b>	it is you (pl.)
<b>kē cē</b>	it is you (f.)	<b>sū nē</b>	it is they
<b>shī nē</b>	it is he (m.)		

<b>Wānē nē? Nī nē.</b>	Who is it? It's I.
<b>Shī nē zai tafi.</b>	It is he who will go.
<b>Wā ya<sup>2</sup> zō? Nī kē nan.</b>	Who has come? I.

### VOCABULARY

#### Nominals

<b>gārī</b>	town
<b>idò</b>	eye
<b>kāi</b>	head
<b>kàsuwā (f.)</b>	market

<sup>2</sup> The reason for a short vowel on this (and other) person-aspect pronouns when following an interrogative is explained in Lesson 20, section 7 (b) (ii).



<b>kudī</b>	money
<b>kyāu</b>	goodness
<b>lāifi</b>	fault, sin
<b>makarantā (f.)</b>	school
<b>sāniyā (f.)</b>	
( <i>pl. shānū</i> )	cow ( <i>pl. cattle</i> )
<b>sarkī</b>	chief
<b>yārinyā (f.)</b>	girl
<b>yārō (<i>pl. yārā</i>)</b>	boy ( <i>pl. children</i> )
<b>wā, wānē,</b>	
<b>wānēnē ?</b>	who ?

*Verbals*

<b>dāwō</b>	return (here), come back
<b>shlga</b>	enter, go in
<b>tāfi</b>	go (away), go (to)

*Particles*

<b>ā'ā</b>	no
<b>i</b>	yes
<b>kalau</b>	very

*Important Phrases*

<b>bā lāifi</b>	that's okay ( <i>lit. there's nothing wrong</i> ), never mind
<b>dā kyāu</b>	good !
<b>shī kē'nan</b>	that's that

**EXERCISES**

Translate into English :

- |                    |                   |
|--------------------|-------------------|
| 1. Wānē nē ?       | 6. Bā gidā ba nē. |
| 2. Gārī kē nan.    | 7. Bā yārā ba nē. |
| 3. Bā sarkī ba nē. | 8. Nī nē.         |
| 4. Makarantā cē.   | 9. Ita cē.        |
| 5. Gūgā nē.        | 10. Mū nē.        |

Translate into Hausa :

- |                   |                   |
|-------------------|-------------------|
| 1. It is a school | 3. They are boys. |
| 2. He is a man.   | 4. He is a chief. |

- |                                   |                         |
|-----------------------------------|-------------------------|
| 5. That's all.                    | 8. It is money.         |
| 6. It is not a bull, it is a cow. | 9. It is not an eye.    |
| 7. They are not children.         | 10. It is not a market. |

*Dialogue*

**Yūsufū :** Sānnu dā zuwā, Daudā.

**Daudā :** Yāuwa sānnu.

**Yūsufū :** Kwal lāfiyā ?

**Daudā :** Lāfiyā kalau.

**Yūsufū :** Wānē ya tāfi gārī ?

**Daudā :** Andū nē.

**Yūsufū :** Yā dāwō nē ?

**Daudā :** A'ā, sai gōbe.

**Yūsufū :** Tō dā kyāu

## Lesson 7

### Completed Action

1. In Hausa, the *aspect* (termed aspect rather than tense since it denotes kind of action rather than time of action) of verbs is shown by changes in the *person-aspect pronoun*, not in the verb itself. This precedes the verb.

2. The *completive aspect* indicates action regarded as completed or as occurring at a specific point (rather than as a process) in time. This point in time may be past, present or future as indicated by the context. In the absence of contextual evidence to the contrary, however, it is usually possible to assume that the reference is to a point in time in the past.

3. There are two forms of the completive aspect. The first set of *person-aspect pronouns* here listed with the verb **zō**, *come*, is the most commonly used.<sup>1</sup> Note the feature in Hausa of distinct masculine and feminine forms in the second person singular as well as the third person singular.

<b>nā zō</b>	I have come	<b>mun zō</b>	we have come
<b>kā zō</b>	you ( <i>m.</i> ) have come	<b>kun zō</b>	you ( <i>pl.</i> ) have come
<b>kin zō</b>	you ( <i>f.</i> ) have come		
<b>yā zō</b>	he has come	<b>sun zō</b>	they have come
<b>tā zō</b>	she has come		
<b>an zō</b>	one has come		

<sup>1</sup> See Lesson 20, section 2, for the other set.

### COMPLETED ACTION

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4. In every aspect in Hausa, except the imperative, the verb must, unlike English, be preceded by a *person-aspect pronoun* (henceforth abbreviated *p-a* or *p-a pronoun*), regardless of whether there is already a noun subject or not.

*Examples :*

**Audù yā zō.**

Audu (he) has come.

**Yārā sun tafi.**

The boys (they) have gone.

5. The impersonal *p-a* pronoun **an** is used in translating the English passive :

<b>An kāwō</b>	Food has been	( <i>Lit.</i> one has
<b>ābinci.</b>	brought.	brought food.)
<b>An kashē</b>	The lamp has been	( <i>Lit.</i> one has killed
<b>fitilā.</b>	extinguished.	the lamp.)

This difference from English may be easier to remember if one adapts the English passive into Hausa thought patterns—substituting *someone brought the food for the food was brought*.

6. The *negative of the completed aspect* is formed by placing **bā** (low tone, short vowel) immediately before the *p-a* pronoun, and **ba** (high tone, short vowel) at the end of the utterance. The construction thus becomes :

<b>bā</b>	+	<i>p-a</i> pronoun	+	verb	+	<b>ba</b>
<b>bā</b>		<b>tā</b>		<b>zō</b>		<b>ba</b>
not		she		has come		not
She has/did not come.						

7. The negative form of the completed aspect used with the verb **zō** :

<i>Singular</i>	<i>Plural</i>
bàn zō ba	bà mù zō ba
bà kà zō ba	bà kù zō ba
bà kì zō ba	
bàì zō ba	bà sù zō ba
bà tà zō ba	
bà à zō ba	

8. Note three differences between the p-a pronouns employed in the affirmative completive and those employed in the negative completive :

- The negative p-a pronouns have a low (rather than high) tone and a short (rather than long) vowel.
- In all plural forms, in the second person singular feminine, and in the impersonal *an*, the negative forms have no final *-n*.
- In the first and third persons singular, the p-a pronoun elides with the first *bà*, so that *bà nà* becomes *bàn* and *bà yà* becomes *bàì*. This is virtually always so in spoken and usually so in written Hausa.

*Examples :*

Bà kà kàwō àbinci ba. You did not bring food/You have not brought food.

Bàì shā ruwā ba. He did not drink water/He has not drunk water.

9. When the verb is followed by an object or other sentence material, the final *ba* usually (but by no means invariably) occurs at the end of the sentence. An important exception to this rule is the word *tùkùna* (not) as yet, which regularly comes after the final *ba*. The first negative word *bà* must never be separated from its p-a pronoun.

bà + p-a pronoun + verb + ... + ba  
 bà kà zō gidā ba  
 not you came home not  
 You did not come home.

bà sù zō ba tùkùna  
 not they came not (not) as yet  
 They have not come yet.

VOCABULARY

*Nominals*

àbinci	food
àbōkī	friend
darē	night
fitilā (f.)	lantern, lamp
gōnā (f.)	farm, garden
kōmē	anything
kujērā (f.)	stool, chair
littāfi	book
nōmā (f.)	farming
ùbā	father
uwā (f.)	mother
yāu	today

*Verbals*

bi <sup>2</sup>	follow
ci <sup>2</sup>	eat
ji <sup>2</sup>	hear, understand, feel
kāwō	bring
shā	drink
yi <sup>2</sup>	do, make
zō	come

*Particles*

dāzu	just now
tùkùna,	
tùkùn	(not) yet

<sup>2</sup> Monosyllabic verbs ending in *-i* (bi, ci, fi, ji, ki, yi) have a *long -i* before a pronoun direct or indirect object, and a *short -i* before a noun object or when they stand without an object following. The verbal noun has a long *-i* with falling tone.

*Important Phrases*

**bâ kômē** there is nothing (wrong), it does not matter,  
never mind

**EXERCISES**

Translate into English :

1. **Bà sù tàfi ba.**
2. **Bàn ci àbinci ba tükuna.**
3. **Bà sù kâwô littâfi ba.**
4. **Yâriyâ bà tà dâwô ba.**
5. **Audù bà zô makarantâ ba.**

Translate into Hausa :

1. The man did not make a farm.
2. He did not come this morning.
3. The girl did not go to <sup>3</sup> the farm.
4. I have not yet done the work.
5. The chair was not brought.

*Dialogue*

**Bàko :** **Înâ wunî ?**  
**Garbâ :** **Lâfiyâ.**  
**Bàko :** **Înâ gâjiyâ ?**  
**Garbâ :** **Bâbù gâjiyâ.**  
**Bàko :** **Tò mādallā.**  
**Garbâ :** **Kā zô lâfiyâ ?**  
**Bàko :** **Lâfiyâ, bâ kômē.**  
**Garbâ :** **Gidâ lâfiyâ ?**  
**Bàko :** **Lâfiyâ kalau.**  
**Garbâ :** **Înâ Bellò ?**  
**Bàko :** **Ya tàfi Kanò.**  
**Garbâ :** **Tò dà kyâu. Yâ tàfi kâsuwâ ?**  
**Bàko :** **Ā'â, bà tàfi kâsuwâ ba.**  
**Garbâ :** **Tò bâ lâifi. Sai an jimâ.**  
**Bàko :** **Yâuwa sai an jimâ.**

<sup>3</sup> **tâfi** = go (to).

## Lesson 8

**Genitival Link**

1. In understanding the possessive construction in Hausa, it is helpful to rephrase the English *the chief's house* as *the house of the chief*. *Of* is expressed by **na** if the noun possessed is masculine, or **ta** if it is feminine. The gender of the possessing noun is immaterial.

2. Usually this genitival link is shortened and suffixed to the noun. **Na** contracts to **-n** and **ta** becomes **-r** (except after the few feminine nouns which do not end in **-a**, when the **ta** becomes **-n**). Note that the final vowel of the possessed noun is always short before the **-n/-r** suffix.<sup>1</sup>

**gidâ na sarkî** = **gidan sarkî** the chief's house

Masculine  
noun  
possessed

**kârê na Daudâ** = **kâren Daudâ** David's dog  
**âbinci na kyânwâ** = **âbincin kyânwâ** cat's food

Feminine  
noun  
possessed

**sâniyâ ta Audù** = **sâniyar Audù** Audu's cow  
**rîgâ ta Garbâ** = **rîgar Garbâ** Garba's gown

3. The shorter, suffixed forms (**-n/-r**) are far more frequent than the longer forms. **Na/ta**, however, is preferred (or required) :

<sup>1</sup> This is because Hausa does not admit a long vowel (or a diphthong) in a closed syllable.



- (a) With any noun to indicate possession of something previously referred to but not re-specified (see Lesson 9, section 5, for the use of related forms before pronouns) :

<b>na Audù nē</b>	it (masculine thing) is Audu's
<b>ta Bellò cē</b>	it (feminine thing) is Bello's
<b>bà sù kãwō na</b>	
<b>Daudà ba</b>	they did not bring David's
<b>na Kãnde yā yi kyāu</b>	Kande's is nice

- (b) When the **na/ta** phrase is the complement of **nē/cē** :

<b>gidā na Audù nē</b>	the house belongs to Audu/is Audu's
<b>rigā ta Audù cē</b>	the gown belongs to Audu/is Audu's

- (c) As a substitute for a possessed word already mentioned to avoid the necessity of repeating it :

<b>Īnā gidan Bellò dà na Audù ?</b>	Where is Bello's home and that of Audu ?
<b>An kãwō rigar Garbà dà ta Daudà.</b>	Garba's and Dauda's gowns were brought

- (d) When one or more words intervene between the word modified and the modifying noun or noun phrase introduced by **na** :

<b>dōkin nân na Bellò</b>	this horse of Bello's
<b>kèkè biyu na Garbà</b>	Garba's two bicycles

- (e) With numbers to form ordinal numbers :

<b>na biyu nē</b>	it is the second (one)
<b>makarantā ta huɗu cē</b>	it is the fourth school

4. There is no gender distinction in Hausa plurals. The form of the referential used in the plural is always **-n (na)** :

<b>mātan Audù</b>	Audu's wives
<b>mutānen Sarkin Kanò</b>	the Emir of Kano's people

5. Nouns ending in diphthongs **-ai** and **-au** usually drop the second vowel before the referential, and affix the **-n** to the **-a** : <sup>2</sup>

<b>māi</b>	oil
<b>mān shānū</b>	butter ( <i>lit.</i> oil of the cow)
<b>kyāu</b>	(visual) goodness
<b>kyānsā</b>	its goodness

6. Many nouns (chiefly Arabic and English loans) ending in a consonant add **-i** before the referential.

<b>mālām</b>	teacher
<b>mālāmin makarantā</b>	schoolteacher
<b>mùtūm</b>	man
<b>mùtumin sarkī</b>	the chief's man

## VOCABULARY

*Nominals*

<b>cikī, cikin</b>	inside, in ...
<b>dōkī</b>	horse
<b>dā</b>	son
<b>dāki</b>	hut, room
<b>iyālī</b>	one's family (wife and children)
<b>iyāyē</b>	parents
<b>kārē</b>	dog
<b>kèkē</b>	bicycle
<b>kyānwā (f.)</b>	cat
<b>māi</b>	oil
<b>mālāmin</b>	
<b>makarantā</b>	schoolteacher
<b>mān shānū</b>	butter, cream
<b>nân/nan/nàn</b>	here, this
<b>rigā (f.)</b>	gown, coat
<b>tàimako</b>	help, aid
<b>Tūrancī</b>	English language

<sup>2</sup> See footnote on section 2 above.

*Verbals*

<b>gà</b>	here is/are, there is/are (pointing to object)
<b>gōdē</b> <sup>3</sup>	thank
<b>karantā</b>	read
<b>rubūtā</b>	write
<b>tāmbayā</b> <sup>4</sup>	ask, ask for

**EXERCISES**

Translate into English :

1. **Īnā gidan sarkī ?**
2. **Yārōn sarkī nē.**
3. **Nā kāwō fitilār Garbā.**
4. **Ābincin kyānwā nē.**
5. **Yārin yā tā tāfi gōnar mālāmin makarantā.**

<sup>3</sup> Only now are scholars paying the close attention to the correct length of final vowels in Hausa that the phenomenon deserves. There is still some way to go before a definitive set of rules governing final vowel length can be formulated, but we are grateful to Professor Arnott and his colleagues at S.O.A.S. for allowing us to quote this provisional summary of the rules for polysyllabic verbs. In brief it may be said that :

A. Transitive and intransitive verbs with high-low and high-low-high tone pattern :

1. Those ending in **-a** and **-e**

(a) have the final vowel long when

- (i) they are not followed by an object
- (ii) they are followed by a direct object pronoun or by an indirect object

(b) have the final vowel short when they are followed by a noun object.

2. Those ending in **-i** and **-u** (high-low pattern)

- (a) have the final vowel short when the verb is intransitive
- (b) have the final vowel long when the verb is transitive.

B. Intransitive verbs with low-high and low-high-low tone pattern always have the final vowel short, except when they are followed by an indirect object. The verbal noun has a long final vowel.

C. The vowel length of monosyllabic verbs ending in **-i** has been dealt with at page 39, note 2.

<sup>4</sup> The student should not attempt to use this word with an object until he has covered the material in Lesson 15.

**THE GENITIVAL LINK**

Translate into Hausa :

1. Is this the chief's house ?
2. The boy's father has gone to Kano.
3. The schoolteacher did not eat food.
4. Where is the horse's food ?
5. There is Audu's cow.

*Dialogue*

**Ūmarū : Mēnē nē sūnan wannān ?**

**Ālī : Kēkē nē.**

**Ūmarū : Na wānē nē ?**

**Ālī : Wannān kēken dan sarkī nē.**

**Ūmarū : Tō, inā kēken Audū ?**

**Ālī : Gà shi cān cikin dākī.**

**Ūmarū : Tō dà kyāu, nā gōdē.**

**Ālī : Tō bā lāifi.**

## Lesson 9

### Possessive Pronouns

1. There are two forms of the possessive pronoun: inseparable and separable.

2. The *inseparable*, which corresponds to the English *my, his*, etc., is formed in all persons, except the first person singular, by adding the genitival link **-n** or **-r** plus a pronominal suffix to the object possessed. The final vowel of the noun is shortened as in Lesson 8.

yārō + -n + sà = yārōnsà	his boy
yārō + -n + tā = yārōntà	her boy
gōnā + -r + sà = gōnarsà	his farm
gōnā + -r + tā = gōnartà	her farm

3. The formation of the inseparable possessive pronoun differs in the *first person singular*. Here the suffix **-na** or **-ta** is suffixed directly to the thing possessed (**-na** to a masculine noun, **-ta** to a feminine—the gender (sex) of the speaker is irrelevant). The final vowel of the noun remains or becomes long.

yārō + na = yārōna	my boy (said by male or female)
gōnā + ta = gōnāta	my farm (said by male or female)
àbinci + na = àbincīna	my food (said by male or female)

4. The complete table of inseparable possessive pronouns is:

## POSSESSIVE PRONOUNS

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### Masculine noun

my boy	yārōna <sup>1</sup>
your (m.) boy	yārōnkà
your (f.) boy	yārōnki
his boy	yārōnsà
her boy	yārōntà
our boy	yārōmmù
your (pl.) boy	yārōnkù
their boy	yārōnsù

### Feminine noun

my farm	gōnāta <sup>1</sup>
your (m.) farm	gōnarkà
your (f.) farm	gōnarki
his farm	gōnarsà
her farm	gōnartà
our farm	gōnarmù
your (pl.) farm	gōnarkù
their farm	gōnarsù

Note that, except for the first person singular, all the inseparable possessive pronouns have a low tone and a short vowel. Note also that where the genitival link **-n** precedes **-m** (first person plural) it becomes **-m** for euphony. Especially in the western dialects of Sokoto and Katsina, the feminine **-r** may also assimilate in this way to any following consonant (e.g. **gōnakkà**, **gōnassà**, **gōnammù**). This assimilation is not always represented in written Hausa (thus the spelling **gōnarmù** is ordinarily pronounced **gōnammù**). (See footnote to section 7 below.)

5. To form the *separable* possessive pronouns, either **nā-** or **tā-**, depending on the gender of the thing possessed, is prefixed to the inseparable pronouns.

Nāsà nē.	It is his.
Gidā nākà nē.	The house is yours (m.).
Kyānwā tākà cē.	The cat is yours (m.).
Kyānwā tāki cē.	The cat is yours (f.).

6. As with the inseparable forms, an exception to the general pattern is found in the first person singular.

<sup>1</sup> The length of the vowel of the first person singular suffix (**-na/-ta**) is short only when utterance final (e.g. **bā ni àbincīna**, *give me my food*). When another word follows, the vowel of the **-na/-ta** becomes long (e.g. **àbincīnā nē**, *it is my food*).

Here **nà-** or **tà-** is prefixed to **-wa**. This **-wa** suffix is invariable and disregards the gender of the possessor.

**Gidā nāwa nè.** The house is mine (said by male or female).

**Gōnā tāwa cē.** The farm is mine (said by male or female).

Note that the tones of these forms are low-high, just the opposite of the rest of the separable forms (and of the similar sounding word **nawà**, *how many*?, see Lesson 11).

7. The complete table of the separable possessive pronouns is :

<i>Singular</i>	<i>Plural</i>
<b>nāwa, tāwa</b>	<b>nāmù, tāmù</b>
<b>nākà, tākà</b>	<b>nākù, tākù</b>
<b>nākl, tākl</b>	
<b>nāsà, tāsà</b>	<b>nāsù, tāsù</b>
<b>nātà, tātà</b>	

A short-vowel form of the feminines is usual when the separable possessives are used to modify other nouns, e.g. **gōnā tasà**, *his farm*; **uwā takà**, *your mother*.<sup>2</sup>

8. The plural possessive pronoun is generally used in referring to a town or household. Only the chief of the town or head of the house would use the personal 'my': **gàrina** or **gidāna**. Others would say **gàrimmù** or **gidammù**.

#### VOCABULARY

##### *Nominals*

**àbù (+ -n**  
= **àbin**) thing

<sup>2</sup> Some Hausa scholars explain the use of the short-vowel forms, mostly in the third person singular, as a substitute for the inseparable possessive form in order to avoid the non-favoured combinations like **-rs**, **-rt**.

#### POSSESSIVE PRONOUNS

<b>cân/can/càn</b>	there; that
<b>farkō</b>	first
<b>gōrō</b>	kolanut
<b>hanyà (f.)</b>	path, road, way
<b>jiyà</b>	yesterday
<b>sàbulù</b>	soap
<b>shūkà</b>	planting, sowing
<b>tàre</b>	together
<b>yànzù</b>	now
<b>yàushè,</b>	
<b>yàushe</b>	when?

##### *Verbals*<sup>3</sup>

<b>fārà</b>	begin
<b>fita</b>	go out (of)
<b>fitō</b>	come out
<b>gamà</b>	finish
<b>jē</b>	go
<b>sā</b>	put, place
<b>shigō</b>	come in
<b>shūkà</b>	sow (seed)

##### *Particles*

<b>à</b>	at, in
<b>dōmin, don</b>	because, in order to

##### *Important Phrases*

<b>à kân</b>	on (top of)
<b>dà sáfē</b>	in the morning
<b>dom mè</b>	why?
<b>nā tafi</b>	I'm going (now)
<b>tàre dà</b>	together with

#### EXERCISES

Translate into English :

1. **Yārō yā tafi Kanò tare dà uwarsà.**
2. **Mālāminkù yā jē gōnarsà yāu dà sáfē.**

<sup>3</sup> See footnote 3, page 44, concerning the final vowel length of verbs before objects.



3. Dom mē ka sã littāfinkà à kân kujērāta ?
4. Dōkīnā yā shīgā gārīn àbōkīnkū.
5. Yā kāwō kēkēna. Bāi kāwō nākā ba.

Translate into Hausa :

1. My mother and my father went to your house yesterday.
2. Where is my soap ? I put it in my room. Here is yours.
3. Our home is in Kano. Where is yours ?
4. Her father went out of town on the Kano road.
5. When did my friend eat his food ? In the morning.

#### Dialogue

- Ādāmū : Wannān gidā nākā nē ?  
 Ābūbakār : I, nāwa nē.  
 Ādāmū : Inā gōnarkā ?  
 Ābūbakār : Gā gōnātā cān.  
 Ādāmū : Tò dà kyāu.  
 Ābūbakār : Nā gamā shūkā jiyā.  
 Ādāmū : Tō, yāushē ka fārā ?  
 Ābūbakār : A farkon watān nān.  
 Ādāmū : Nī, bān gamā tàwa ba tūkūna.  
 Ābūbakār : Tò bā láifi. Nā tàfi yānzū.  
 Ādāmū : Tò sai wani lōkaci.  
 Ābūbakār : Yāuwā, Allā yā kai mù.  
 Ādāmū : Āmin.

## Lesson 10

### Specifiers—‘This’, ‘That’, ‘These’, ‘Those’

1. *Specifiers* are a group of nouns which modify other nouns to make them more specific or less specific. This class of words includes the words often termed *demonstratives*.

Singular	Plural	
wannān (m. and f.)	wadānnān	this, these
wancān (m.), waccān (f.)	wadāncān	that, those
wani (m.), wata (f.)	wadānsu, wasu	a, a certain, some (pl.)
wannān yārō this boy	wadānnān mutānē	these people
wancān gōnā that farm	wani mutūm	a certain man

2. The specifiers *nān*, *this*, *these*, and *cān*, *that*, *those*, follow the nouns they modify. The *-n/-r* referential is suffixed to the preceding noun. The tones on *nān* and *cān* may be high, falling or low, with or without slight differences in meaning. The following are the most typical ways in which these specifiers occur :

- (a) A falling-tone *nān/cān* following a low-tone syllable or a low-tone *nān/cān* following a high-tone syllable is the most common way in which these words occur. The meaning is typically non-emphatic, e.g. :

dākin nān	this hut	mūtūmīn cān	that man
ābīncīn nān	this food	gōnar cān	that farm

- (b) A high-tone *nān/cān* may be employed to indicate

previous reference. If the tone of the syllable preceding the specifier is high, it becomes falling, e.g. :

<b>rīgān nan</b> <sup>1</sup>	this gown (previously referred to)
<b>aikīn nan</b>	this work (previously referred to)
<b>kujērār can</b>	that chair (previously referred to)

3. The specifier **nān** can optionally precede the noun it modifies when the reference of such a noun is locative :

**Nā gan shi nān gārī.** I saw him (here) (in) this town.

4. **Nān** and **cān** may also occur alone (i.e. not as modifiers), meaning *here* and *there* respectively. Only high- and falling-tone forms occur in this usage. The high-tone forms typically indicate a greater distance from the speaker than do the falling-tone forms, e.g. :

<b>Gā Audū nān.</b>	Here's Audu here (nearby).
<b>Gā Audū nan.</b>	Here's Audu here (in the vicinity).
<b>Gā Audū cān.</b>	There's Audu over there.
<b>Gā Audū can.</b>	There's Audu in the distance.

5. An **-n/-r** suffix may be used without a following noun to specify that reference is to something previously referred to or implied from the context, e.g. :

**Gā rīgā, àmmā inā wāndōn?** There is a/the coat, but where are the trousers (that go with it) ?

If the final syllable of the suffixed noun is high, it becomes falling before **-n/-r** in this usage.<sup>2</sup> The suffixed

<sup>1</sup> Before **nān/nan/nān** the feminine **-r** suffix usually becomes **-n**, but such assimilation does not, as a rule, take place before **cān/can/cān**, though it does in the compound **waccān** (see above).

<sup>2</sup> We have sought to avoid the technical issue of whether *consonants* can properly carry tone. But in this case, the falling tone may be explained by the fact that this **-n/-r** suffix has a low tone, and therefore a high final vowel + low **-n/-r** gives a falling tone over the whole syllable **CṼn/CṼr**, whereas a low final vowel + low **-n/-r** remains low.

form may usually be translated by the English definite article *the*, e.g. :

<b>Audū yā kāwō àbinci.</b>	Audu brought some food.
<b>Àbincīn bā kyāu.</b>	The food was not good.
<b>Gā kujērār.</b>	Here is the chair (that we talked about previously).

6. The word **ḍīn**, usually meaning *the one previously referred to*, is usable in place of the **-n/-r** described in section 5 above and with essentially the same meaning. It is particularly used with borrowed words, especially those ending in a consonant.

**Inā sōn fensir ḍīn.** I want the pencil.

Note that **nan** may accompany **ḍīn**.

**Yārō ḍīn nan, bài dāwō ba.** That boy has not returned.

A possessive pronoun may also be suffixed to **ḍīn**. In the first person singular the form is **ḍīna**.

**Nā kāwō kēkē ḍīnkā.** I brought your bicycle (the one we were discussing).

**Inā fensir ḍīna?** Where is my pencil ?

7. Rules for the employment of the English definite (*the*) and indefinite (*a, an*) articles in translating Hausa are not as simple as they appear at first sight. The rendering of the Hausa nominal without either the referential suffix **-n/-r** (see section 5, above) or the qualifying **wani/wata** (see section 1, above) is a complex question that is, unfortunately, not so cut and dried as the *the/a* dichotomy in English. Of the three grammatical sentences

- (i) **yārō yā zō**
- (ii) **yārōn yā zō**
- (iii) **wani yārō yā zō**

(ii) and (iii) are quite clear. **Yāròn yā zō** is best translated by *the boy has come*, a reference to some specified or implied boy being unambiguously understood. Similarly, **wani yārò yā zō** is best rendered by *a (certain) boy has come*. But what of (i)? Standard Hausa grammars have rightly translated **yārò yā zō** as *the boy has come*, since, though English speakers might expect the more specific **yāròn yā zō** to indicate this meaning every time it is intended, Hausa rules do not correspond to English rules, and in Hausa, where there is no doubt of, or no significance attached to, which 'boy' is meant, **yārò yā zō** does carry much of the specificity which English expresses by means of the definite article. This definiteness is plainly illustrated by such acceptable sentences as **sarki yā zō**, *the chief has come*; **būdè kōfà**, *open the door*; **Bàhaushè yā zō**, *the Hausa man has come*—in none of which examples is there any question of choice over which *chief/door/Hausa man* is referred to.

While recognizing the area of uncertainty and the difficulty of formulating watertight rules for this issue, we do not go as far as Abraham, who is content to recognize no difference in Hausa between the English *the/a*. As basic rules of thumb, we recommend the following when translating into Hausa:

- Where the noun clearly refers back to a previous referent (stated or implied), *the* should ordinarily be rendered by means of the **-n/-r** suffix described above (section 5): **yāròn yā zō**, *the boy (you were expecting) has come*.
- Where the sense requires *a certain*, **wani/wata** should be used: **wani yārò yā zō**, *a certain boy has come*.
- Where the specificity is immaterial or unmistakable, the unqualified noun should be used: **yārò yā zō**, *the boy has come*. When in doubt, this is the construction most likely to be right since it is the most frequent.

## VOCABULARY

## Nominals

àkwàtì	box
àlmājirì	pupil, student
bàbba	big (thing)
cōkālì	spoon
hakà	thus, so
kōgì	river
kàramì	small (thing)
mōtā (f.)/ mātō	car, lorry
tēbūr	table
wancān (pl. wadāncān)	that (pl. those)
wata (f.) (pl. wadansu)	a certain, a (pl. some, certain)
wukā (f.)	knife
yawà	muchness, quantity, number

## Verbals

àkwai	there is, there are
fādi	fall
hau	mount, climb
sani <sup>3</sup>	know

## Particles

ammā	but
dàgà	from
dīn	that previously referred to
kumā	also, further, and

## Important Phrases

bàn sanì ba	I don't know
dà yawà	much, many
hakà nē	it is so, indeed
nā sanì	I know (it)
ruwan shā	drinking water

<sup>3</sup> The student should not attempt to use this word with an object until he has covered the material in Lesson 15.

## EXERCISES

Translate into English :

1. Wani yārò yā fāfi cikin ruwā.
2. Kògin nān, Kwārà cē.
3. Kā sâ cōkālīn nān cikin àkwàtīn nān.
4. Inā kujērā ? Gà kujērār.
5. Wadānnān mutānē sun tāfi wani gārī.

Translate into Hausa :

1. This boy is my friend.
2. You (f.) (have) put that chair here.
3. These boys. Those boys.
4. I don't know yet.
5. I went to that town.

## Dialogue

- Kānde : Wadānsu mutānē sun zō gidammū.  
 Maryamū : Mādāllā, nā kāwō àbinci dāgā kāsūwā yāu.  
 Kānde : Dā kyāu. Àkwai ruwan shā dā yawā kumā.  
 Maryamū : Sarkin gārī nē ya zō.  
 Kānde : Hakā nē. Yā zō tare dā wani bābban mutūm.  
 Maryamū : Mūtumin, sarkī nē kumā ?  
 Kānde : Hakā nē, yārōnsā yā kāwō wani bābban àkwàtī.  
 Maryamū : Tô, mēnē nē cikin àkwàtī ?  
 Kānde : Bān sanī ba.

## Lesson 11

## Quantifiers

1. The *quantifiers* are a subclass of nouns which include the numbers and a few other words. Quantifiers typically follow the noun they modify, but without employing the -n/-r suffix.

gidā gōmā	ten houses
yārā nawā ?	how many boys ?
mutānē dukā	all the people
yārinyā biyu	two girls

With numbers it is not always necessary to use the plural form of the noun.

2. The numbers 1-22 (see Lesson 32 for a complete listing) :

1 daya	10 gōmā
2 biyu	11 (gōmā) shā daya
3 ukū	12 (gōmā) shā biyu
4 huɗu	18 àshirin biyu bābū <sup>1</sup> or gōmā shā takwās
5 biyar	19 àshirin daya bābū <sup>1</sup> or gōmā shā tarā
6 shidā	20 àshirin
7 bakwāi	21 àshirin dā daya
8 takwās	22 àshirin dā biyu
9 tarā	etc.

Note that *shā*, *and*, is only used with numbers 11-19. The regular word for *and*, *dā*, is used with numbers above 20. For this reason the word *gōmā* is frequently omitted from the numbers 11-19, since *shā daya* can only mean 11, *shā biyu* 12, etc.

<sup>1</sup> Literally, '20, two/one there is not'.



3. The interrogative *nawà*?, *how much/many*?, is also a quantifier.

<i>mùtùm nawà</i> ?	how many persons?
<i>sàu nawà</i> ?	how many times?
<i>sū nawà</i> ?	how many of them (are there)?
<i>kudf nawà</i> ?	how much (does it cost)?

4. *Dukà/duk*, *all*, may also be employed as a quantifier.

<i>yārā dukà</i>	all the children	<i>yārā ukù</i>	three children
<i>sū dukà</i>	all of them	<i>sū huɗu</i>	the four of them

5. Quantifiers (except *nawà*) may sometimes suffix *-n* or be followed by *din*.<sup>2</sup> In this case they precede the dependent possessive pronoun or, occasionally, an independent nominal. The meaning varies.

<i>ɗayansù</i>	one of them
<i>biyunsù</i> or <i>biyu dɪnsù</i>	twice their number
<i>blyar dɪnsù</i>	five times their number
<i>ɗukàn mutānē</i>	all the people

6. *Ordinal numbers* are formed by employing the nominalizing particle *na* (feminine *ta*).

<i>na/ta farkō/fārì</i>	first ( <i>lit.</i> of beginning)
<i>na/ta biyu</i>	second
<i>na/ta gōmā</i>	tenth
<i>na/ta nawà</i> ?	which (of a series)? ( <i>lit.</i> the how manyth)
<i>kārē na biyu</i>	the second dog
<i>rīgā ta takwās</i>	the eighth gown
<i>littāfi na nawà</i> ?	which (among several) book?, which volume?

Note that *farkō* or *fārì* is substituted for *ɗaya* in forming ordinals (except in the case of a numbered series, e.g. *littāfi na ɗaya*, *volume I*).

<sup>2</sup> Note that this high tone *din* is a different word from *din* (Lesson 10, section 6).

7. The word *gùdā*, *a unit of*, is frequently used with numbers, as in the following examples. When *gùdā* occurs alone it means *one*.

<i>yārā gùdā biyu</i>	two boys
<i>mutānē gùdā huɗu</i>	four persons
<i>mōtā gùdā</i>	one car

## VOCABULARY

*Nominals*

Numbers 1-22:

<i>àyàbà</i>	banana(s)
<i>bàkì</i>	mouth; edge
<i>daidai</i>	correct, right
<i>dukà, duk</i>	all
<i>fārì/farkō</i>	beginning
<i>gùdā</i>	a unit of, one
<i>gwēbā</i>	guava
<i>kuskurē</i>	mistake, error
<i>lēmō/lēmū</i>	citrus fruit, citrus tree
<i>lissāfi</i>	arithmetic
<i>mangwārō</i>	mango
<i>nawà</i> ?	how many?, how much?
<i>sàu</i>	times
<i>wūyā (f.)</i>	difficulty
<i>wuyā</i>	neck

*Verbals*

<i>gānē</i>	understand
<i>māntā</i>	forget
<i>zaunā</i>	sit down

*Particles*

<i>fà</i> ?	what about?
<i>kāi</i> !	Good Heavens! wow!, oh boy!, gee! (general exclamation)
<i>sai</i>	only (see also Lesson 4)
<i>zuwā</i>	toward, to (see also Lesson 4)

*Important Phrases*

**bâ kyâu** that's not good  
**bâkin hanyà** edge of the road

## EXERCISES

Translate into English :

1. Gà mangwàrò biyu à kân tēbùr.
2. Lissāfi dà wùyā nè. Àmmā nā gānè.
3. Yā sâ àyàbà à bàkinsà, yā ci.
4. Inā bābban àkwàtì? Bellò yā tafi gidansu dà shì.
5. Kā kāwō gwēbà nawà? Gūdā gōmà.
6. Kāi!, Audù yā mântà sūnāna. Wannan bâ kyâu.

Translate into Hausa :

1. The girl sat down on the chair.
2. I made a mistake in my arithmetic.
3. He took the bicycle toward his home.
4. We followed a path at the edge of the river.
5. Good Heavens, there are eight people in that car!

*Dialogue*

**Mālāmī** : Biyu dà ukù nawà nè ?  
**Dālibī** : Biyar nè.  
**Mālāmī** : Daidai nè. Shidà dà bakwàì fà ?  
**Dālibī** : Shâ ukù  
**Mālāmī** : Dà kyâu. Huɗu sàu biyu nawà ?  
**Dālibī** : Tarà nè.  
**Mālāmī** : Bābù ! Kā yi kuskurè.  
**Dālibī** : Hakà nè. Sai takwàs.  
**Mālāmī** : Tò. Nawà nè shidà sàu ukù ?  
**Dālibī** : Àshirin biyu bābù.  
**Mālāmī** : Mādāllā. Wannan lissāfi dà wùyā nè ?  
**Dālibī** : A'ā, bâ wùyā.  
**Mālāmī** : Tò dà kyâu.

## Lesson 12

**Subjunctive Aspect and Commands**

1. The subjunctive aspect has a wide variety of uses, though only a few of them will be treated here (see also Lesson 27). Subjunctive constructions may usually be literally translated *let one do such-and-such*.

2. The subjunctive aspect person-aspect pronouns are characterized by low tone and a short vowel. Using the verb **zō**, *come*, as a model, the p-a pronouns in the subjunctive are :

let me come	<b>in zō</b>	<b>mù zō</b>	let us come
come ! (m.)	<b>kà zō</b>	<b>kù zō</b>	come ! (pl.)
come ! (f.)	<b>kì zō</b>		
let him come	<b>yà zō</b>	<b>sù zō</b>	let them come
let her come	<b>tà zō</b>		
let someone come	<b>à zō</b>		

3. The negative of the subjunctive aspect is formed by employing the negative particle **kadà** (this is often shortened to **kâr** in rapid speech) :

<b>kadà kà zō</b>	do not come
<b>kadà yārò yà tafi</b>	don't let (or, in context, lest) the boy go away
<b>kâr kà yi hakà</b>	don't do that

4. The second person forms of the subjunctive aspect are commonly used to express both positive<sup>1</sup> and negative commands.

<sup>1</sup> A positive command may be strengthened by the use of **sai**, e.g. **sai kà shiga!** may mean *you must enter* (though it has a weaker meaning as well). See Lesson 29, section 2, for a fuller treatment.

<b>kà shiga</b>	enter ! ( <i>m.</i> )
<b>kù kàwō yārō</b>	bring ( <i>pl.</i> ) the boy
<b>kaḁà kì cì àbinci</b>	don't ( <i>f.</i> ) eat (the) food

5. The *imperative* employs no p-a pronoun. There is, however, a special tone pattern for the verb in this type of construction : all syllables except the final syllable in words of two or more syllables must be low tone. The final syllable typically is high, occasionally is low. The imperative is not ordinarily used to address more than one person at a time.

- (a) One-syllable verbs may be either high (unchanged) or low :

<b>zò/zō nân</b>	come here !
<b>cì/ci àbinci</b>	eat (your) food !

- (b) Verbs with a basic low-high tone pattern will not change :

<b>tāfi gidā</b>	go home !
<b>shiga</b>	enter !

- (c) Verbs with any other basic tone pattern will start with a low tone. A final long vowel on the verb will usually shorten in utterance final position :

( <b>kāwō</b> ) → <b>kāwō àbinci</b>	bring the food !
( <b>barì</b> ) → <b>barì</b>	leave (it alone) !

6. Note the tonal contrast between the basic forms of the following verbs (as employed with the subjunctive p-a pronouns) and their imperative forms in the following examples. The meanings of the parallel constructions are the same.

<b>kà zaunā</b>	sit down !	<b>zàuna</b>
<b>kà shigō</b>	come in !	<b>shigo</b>
<b>kà karāntā</b>	read (it) !	<b>kàrànta</b>

7. In complex sentences it is often appropriate to translate a verb in a subjunctive aspect construction as a so-called English 'infinitive' (expressing purpose). Such a construction forms the predicate of the dependent clause, e.g. :

- (a) The verb of the first clause may be in a completive or subjunctive aspect construction :

<b>Nā zō in gaishē kà.</b>	I've come <i>to greet</i> you.
<b>Yā jē gidā yā kàwō ruwā.</b>	He went home <i>to bring</i> water.
<b>Kù zō kù yi aikinkù.</b>	Come <i>and/to do</i> your work.

- (b) The verb of the first clause may be in the imperative :

<b>Zō kù yi aikinkù.</b>	Come <i>and/to do</i> your work.
<b>Zàuna kà shā ruwā.</b>	Sit down <i>and/to drink</i> water.

## VOCABULARY

*Nominals*

<b>dājì</b>	'bush' country ( <i>i.e.</i> uninhabited, uncultivated area)
-------------	--

<b>karfi</b>	strength
<b>kōfā (f.)</b>	door (way)
<b>rānā (f.)</b>	sun, day
<b>sā'ì</b>	time (= <b>lōkaci</b> )
<b>sauri</b>	quickness
<b>shēkaranjiyā</b>	day before yesterday
<b>tāgā (f.)</b>	window
<b>zāfi</b>	hotness

*Verbals*

<b>barì</b> <sup>2</sup>	let, allow, leave (a thing)
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<b>budè</b>	open
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*Particles*

<b>kaḁà, kār</b> ...	do not ...
----------------------	------------

<sup>2</sup> The student should not attempt to use these verbs with objects until he has covered the material in Lesson 15.

gaishē	greet (before pronoun objects only)
rufè	close
sāmù <sup>3</sup>	get, obtain
tāshi	get up, leave (from a place)
tsayà	stand (up), stop

*Important Phrases*

dà saurī	quickly
rānā tā yi zāfi	the sun is hot

## EXERCISES

Translate into English :

1. Kadà kà yi aikin nān.
2. Kadà yārinyà tà ci àbincin nān.
3. Zō nān ki zaunà.
4. Kadà kù yi hakà.
5. Fita kà rufè kōfà.

Translate into Hausa :

1. Don't open the window.
2. Stop ! Enter ! Sit down !
3. Bring (f.) the food here.
4. Let him do his work.
5. Come (pl.) and eat your food in our home.

*Dialogue*

Hārūnà : Yàkubù, sàlāmù àlaikùn.

Yàkubù : Yāuwā, àlaikà sàlāmù.

Hārūnà : Iyālinkà lāfiyà ?

Yàkubù : Lāfiyà kalau. Kā zō lāfiyà ?

Hārūnà : Lāfiyà. Bā kōmē.

Yàkubù : Mādallā. Shlgō mù zaunà.

<sup>3</sup> See footnote 2 on page 63.

Hārūnà : Tò dà kyāu. Kāi, rānā tā yi zāfi yāu.

Yàkubù : Hakà nē. Yārò, kàwō ruwan shā !

Hārūnà : Nā zō in gaishē kà nē.

Yàkubù : Mādallā. Nā gōdè. Kā zō dàgà kàsuwā nè ?

Hārūnà : Ā'ā, nā zō dàgà gidā dàzu.

Yàkubù : Tò bā láifi. Gà ruwā, kà shā.

Hārūnà : Tò nā gōdè. Nā tàfi yānu.

Yàkubù : Tò bā láifi. Sai wani sà'i.

Hārūnà : Yāuwā, sai wani sà'i.



## Lesson 13

### Non-aspect Verbals ; 'Yes' and 'No'

1. The non-aspect verbals are a small group of very useful words of frequent occurrence which may be followed by a noun, a noun phrase or a personal pronoun. The pronouns employed are the direct object pronouns. These verbals are not preceded by person-aspect markers.

2. *Akwai*, *there is/are*, states the existence of something.

*Akwai yārā à gidā.* There are children at home.

*Akwai aiki dà yawā.* There is much work.

*Akwai kufi à wurinkà ?* Do you have any money ? (*lit.* is there money in your place ?)

*Akwai (sù).* There are some.

3. *Bābù* or *bā*, *there is/are no/not*, means the opposite of *akwai*. The pronouns employed after *bā* are (as with *akwai*) the object pronouns. *Bābù*, however, is followed by the independent pronouns (e.g. *bābù shī*, *there is none of it*).

*Bābù yārā à gidā.* There are no children at home.

*Bā aiki cān.* There is no work there.

*Akwai kufi ? Bābù !* Is there any money ? No ! (*lit.* there is none)

4. *Gā*, *here/there is/are*, is used when pointing something out.

*Gā gidammù cān.* There is our house over there.

*Gā littāfi à kân tēbūr.* There is the book on the table.

*Gā ni<sup>1</sup> nān.*

Here I am.

*Gā rīgāta.*

Here is my gown.

5. *Yes* is ordinarily expressed by the use of the particle *ī*. The expressions *hakā nē*, *thus it is*, *gāskiyā nē*,<sup>2</sup> *it is the truth*, or *gāskiyarkā*, *your truth*, are frequently used as well to indicate agreement.

*Kā tāfi jiyā ? ī.*

Did you go yesterday? Yes.

*Kāi, rānā tā yi zāfi yāu !*

Goodness, the sun is hot

*Gāskiyarkā !*

today ! You're right !

*Akwai yārā dà yawā à nān.*

There are many children

*Hakā nē.*

here. You're right.

6. *No* is ordinarily expressed by the use of the particle *ā'ā*. For emphasis, the verbal *bābù* may be used.<sup>3</sup>

*Kā kāwō àbinci ? A'ā.*

Did you bring any food ?

No.

*Kai àbōkinsā nē ? Bābù !*

Are you a friend of his ?

(Emphatically) not !

7. In answering a negative question,<sup>4</sup> *hasn't he come ?*, in Hausa, it is necessary to note the difference in the choice of *yes* or *no*. The following example illustrates this difference :

English : Hasn't he come ?

No (he hasn't come).

<sup>1</sup> See Lesson 15, section 3, for the remaining forms of the direct object pronoun.

<sup>2</sup> Although after the feminine noun *gāskiyā* one would expect *cē*, *nē* is regularly employed in this stylized and frequently heard expression. One explanation is that the original phrase was *abin gāskiyā nē*, *it is a true thing*.

<sup>3</sup> This usage, however, appears to be a recent development in Hausa (probably due to the influence of European and/or other non-native speakers of Hausa). *Kō kādan*, ... (*not*) *even a little*, or *fāufau*, *lit. utterly (not)*, are much more commonly used by native Hausa.

<sup>4</sup> For a fuller treatment of asking questions, see Lesson 21, section 8.

Hausa : **Bàì zō ba ?** Hasn't he come ?

**Ī.** Yes (what you say is right : he has not come).

**Ā'ā.** No (what you say is wrong : he has come).

Mistakes can be avoided in interpreting the answer to a negative question by mentally relating the *yes* or *no* to the accuracy of the statement made in the question, not as a direct reply to the question ; or by the use of the American response 'right'.

*Examples :*

**Kānde bà tà dāwō ba ?** Isn't Kande back ?

**Ī (bà tà dāwō ba).** Yes (she has not come back).

**Ā'ā (tà dāwō).** No (she has come back).

VOCABULARY

*Nominals*

<b>ārāhā</b>	inexpensiveness
<b>dānkālì</b>	sweet potato(es), 'European' potato(es)
<b>dōyā (f.)</b>	(large) yam(s)
<b>gāskiyā (f.)</b>	truth
<b>kudī</b>	price, money (see Lesson 6)
<b>kwabò</b>	kobo
<b>kwai</b>	egg(s)
<b>madarā (f.)</b>	milk
<b>mānyā</b>	big ones ( <i>pl.</i> of <b>bābba</b> , Lesson 10)
<b>nairā</b>	1 naira
<b>nāmā</b>	meat, wild animal
<b>sīsì</b>	5 kobos
<b>sulè</b>	10 kobos
<b>tarō</b>	2½ kobos
<b>tsādā</b>	expensiveness
<b>wurì</b>	place
<b>yunwà</b>	hunger

*Verbals*

<b>dafā</b>	cook
<b>gudù</b>	run away
<b>kōmā</b>	return (there), go to another place intend- ing to stay there

**shiryā** prepare

**tsūfa** get old

*Particles*

<b>kō ?</b>	(question particle), or
<b>nē ?</b>	(question particle) (see Lesson 5)

*Important Phrases*

**nā ji yunwà** I am hungry

**yā yi tsādā** it is expensive

**yā yi ārāhā** it is cheap, inexpensive

EXERCISES

Translate into English :

1. **Nā ji yunwà. Akwai àbinci ?**
2. **Kā kāwō mùtumin nē ? Ī, gā shi.**
3. **Bābù cōkālì nān ? Ī.**
4. **Yārā sun tāfi makarantā, kō ? Tùkùna.**
5. **Bà kù shiryā ba ? Ā'ā.**
6. **Gā littāfin Mālām Garbā. Inā nāwa ?**

Translate into Hausa :

1. Has my mother returned ? No, she has not returned.
2. Didn't Bello go to Kano yesterday ? Yes, he went.
3. Is there work ? Yes, there is much work but no money.
4. Are there eggs and milk here ? There is milk, but there are no eggs.
5. I am hungry. What about you ?

*Dialogue*

**Mūsā :** Akwai dānkālì à kàsuwā yāu ?

**Gāmbo :** Ā'ā, àmmā akwai dōyā dà yawà.

- Mūsā : Tò dà kyāu. Nawà nē kudin dōyà ?  
 Gāmbo : Sulè dà sīsì zuwà sulè biyu.  
 Mūsā : Kāi, sun yi tsādā !  
 Gāmbo : Bābù ! Dukānsù mānyā nè.  
 Mūsā : Tò bā lāifi. Ākwai āyābā kumā ?  
 Gāmbo : Ī ākwai, āmmā bā yawà.  
 Mūsā : Tò, gwēbā fā ?  
 Gāmbo : Dà yawà. Ākwai mangwārò dà lēmō dà yawà kumā.  
 Mūsā : Dà kyāu. Bāri mù jē mù sāmù.  
 Gāmbo : Tò mù jē.

## Lesson 14

## Intransitive Verbs

1. Intransitive verbs are verbs which cannot take a direct object.<sup>1</sup>

Yā shiga.	He has gone in.
Kā tsayà.	You (have) stopped/stood up.
Yā fāru.	It (has) happened.

2. Intransitive verbs may be followed by expressions of place, time, manner and the like. These are not to be confused with objects of transitive verbs (see Lesson 15).

Yā tàfi gidā.	He went/has gone home.
Nā zō jiyà.	I came yesterday.
Yā tàfi dà wuri.	He went early.

3. Intransitive verbs of motion typically imply the concept of *to* or *toward* a place. Thus no special word is used for *to/toward* if the following word indicates a place.

Yā jē kàsuwā.	He has been to market. <sup>2</sup>
Sun tàfi Zāriyā.	They have gone to Zaria. <sup>2</sup>

4. If one wishes to express motion toward a person or other non-place noun, the words **wurin** or **wajen** are used.

<sup>1</sup> Many intransitives may, however, take indirect objects (e.g. *nā tsayā/tsayam masā*, *I went/stood surety for him*). See Lesson 15, section 2, for an introduction to indirect objects, section 8 and Lesson 37, section 4 (c), for further illustrations of intransitive verb forms before indirect objects. See Lessons 25 and 37 for an overall analysis of verbs.

<sup>2</sup> A general distinction may be made between **tāfi**, *go (away), go to a place (and not have returned yet)*, and **jē**, *go to and return from*.

Yā tāfi wurin sarkī.	He has gone to the chief.
Yā zō wurin mutānemmu.	He has come to our people.
Yā tāfi wajen itācē.	He has gone to the vicinity of (towards) the tree.

## VOCABULARY

*Nominals*

bakī (f. bakā)	black (thing)
dābārā (f.)	scheme, plan, device
fari (f. farā)	white (thing)
hadari	storm
inuwa (f.)	shade
irī (pl. irī-irī)	kind, sort ; seed
jā (m. or f.)	red (thing)
kāyā	load, implements
māi gidā	'man of the house', house-owner, husband
tāyā (f.)	tyre
uwargidā	'woman of the house', (senior) wife
wajē	place, region, environs
wutā (f.)	fire

*Verbals*

ɗaurē	tie (up), imprison
fāru	happen
sāyā <sup>3</sup>	buy
wucē	pass (by/on)

*Particles*

ai	well, why (a mild exclamation)
māi	possessor of . . . , characterized by . . .

*Important Phrases*

dā wuri	early, in good time
kāyan aiki	implements of work, tools
māi tēbūr	small market trader
nawā nawā ?	how much each ?

<sup>3</sup> The student should not attempt to use this verb with an object until he has covered the material in Lesson 15.

## INTRANSITIVE VERBS

## EXERCISES

Translate into English :

1. Mē ya fāru ā gidan Yākubū ?
2. Hadarī yā wucē yāzu. Bārī mu yi wāsā.
3. Kā tsayā kā ɗaurē kāyankā.
4. Dōkinsā yā gudū dā saurī zuwā gārī.
5. Yā tāfi wurin ābōkinsā.

Translate into Hausa :

1. She passed by the door.
2. They went to sit in the shade of the tree.
3. It happened here yesterday.
4. Audu returned home the day before yesterday.
5. She went to market early.

*Dialogue*

Bellō :	Nawā nē kuɗin tayār kēkē ?
Māi tēbūr :	Ai irī ukū cē. Ākwai farā dā bakā dā jā.
Bellō :	Tō, nawā nawā kuɗinsū ?
Māi tēbūr :	Farā, nairā ɗaya dā sulē shidā cē.
Bellō :	Kāi, tā yi tsāɗā !
Māi tēbūr :	Āmmā ita cē māi kyāu.
Bellō :	Bakā fā !
Māi tēbūr :	Nairā ɗaya dā sulē huɗu.
Bellō :	Jā fā !
Māi tēbūr :	Jā cē māi ārahā ā nairā ɗaya dā sulē biyu.
Bellō :	Tō daidai nē.

(This Dialogue is continued in Lesson 15.)



## Lesson 15

### Transitive Verbs ; Object Pronouns

1. Transitive verbs may be followed by indirect and/or direct objects, or by no object at all.<sup>1</sup>

2. *Indirect objects* are introduced by the particle **ma-** before pronouns and, most frequently in Kano, **wà**<sup>2</sup> before nouns. With the exception of the first person singular form, it is the inseparable possessive pronouns treated in Lesson 9, section 4, to which the **ma-** is prefixed. The pronoun indirect objects are written as single words, and sometimes show one or more alternative forms. They are :

to/for me	<b>mani/mini,</b>	<b>manà/mamù</b>	to/for us
	<b>mîn</b>		
to/for you	<b>makà, mā</b>	<b>makù/mukù</b>	to/for you (pl.)
(m.)			
to/for you	<b>maki/miki,</b>		
(f.)	<b>mā</b>		
to/for him	<b>masà, mâr</b>	<b>masù/musù</b>	to/for them
to/for her	<b>matà</b>		

Examples of indirect objects (see also section 8 below) :

(a) Pronoun indirect objects with transitive verbs :

<b>Yā shiryà manà.</b>	He prepared (it) for us.
<b>Tā dafā minì.</b>	She cooked (it) for me.

<sup>1</sup> As noted in Lesson 14 (section 1, footnote), intransitive verbs may also take an indirect object. Intransitives may not, however, take direct objects. See Lessons 25 and 37 for an overall analysis of verbs.

<sup>2</sup> With all verbs in some dialects, however (e.g. Sokoto), and with some verbs in all dialects, **mā** is used in preference to **wà**, e.g. **Nā yi mā sarkì aikì** (Sok.), *I did work for the chief*; **Ya tāsām mā mātā tasà,** *He attacked his wife.*

(b) Noun indirect objects with transitive verbs :

<b>Mun yi wà sarkì aikì.</b>	We did work for the chief.
<b>Nā kāwō wà mālāmì.</b>	I brought (it) to the teacher.

3. A direct object may be a noun, a pronoun or a nominal phrase. The tone of a *direct object pronoun* is, in general, high following a low-tone syllable and low following a high-tone syllable, like **nē/cē** (see Lesson 6). The pronouns used as direct objects are as follows :<sup>3</sup>

me	<b>ni/nì</b>	<b>mu/mù</b>	us
you (m.)	<b>ka/kà</b>	<b>ku/kù</b>	you (pl.)
you (f.)	<b>ki/kì</b>		
him	<b>shi/shì</b>	<b>su/sù</b>	them
her	<b>ta/tà</b>		

4. When both indirect and direct objects are present, *the indirect object invariably precedes the direct object*,<sup>4</sup> and, if the *direct object* is a personal pronoun, it assumes the independent form (see Lesson 6, section 6, and example three below).

<b>Yā kāwō manà àbinci.</b>	He brought us food.
<b>Nā yi wà sarkì aikì.</b>	I did work for the chief.
<b>Kā kai masà shì/ita.</b>	Take it (m./f.) to him.

5. The verb **bā**, *give, give to*, is the commonest of a very limited number of verbs which require no indirect object indicator (**ma-/wà/mā**) before an indirect object. If the indirect object is a pronoun, the forms employed are the direct object pronouns.<sup>5</sup> If (as infrequently happens) the

<sup>3</sup> Note that there is no indefinite direct (or indirect) object pronoun corresponding to the **an/à** (etc.) p-a pronouns.

<sup>4</sup> Unless the less common (for expressing 'indirect objectivity') **gà/gàrē** construction is employed. See Lesson 17, section 2.

<sup>5</sup> This fact leads some to suggest that **bā** actually governs two *direct* objects rather than one indirect and one direct (like other

direct object is a pronoun, the independent pronoun forms are employed, as in example three below.

Yā bā mù kudī.	He gave us money.
Nā bā shī aiki.	I gave him work.
Nā bā shī ita.	I gave her/it to him.

If the indirect object is a noun, *bā* becomes *bā*.

Yā bā mùtūm kudī.	He gave the man money.
Nā bā Audū aiki.	I gave Audu work.

*Bā/bā* must take at least one object. When only one object occurs, it is most likely to be an indirect object. If only a direct object is employed, it must be preceded by *dā*.

Yā bā ni.	He gave (it) to me.
Yā bā dā kudī.	He gave money.

6. The verbs *sani*, (*get to*) *know*, *bari*, *permit*, *leave*, and *gani*, *perceive*, *see*, are abbreviated before an object. *Sani* and *bari* never drop more than their final vowel.

Nā san shī.	I know <sup>6</sup> him.
Yā bar gidā.	He (has) left home.
Yā bar manā aiki.	He (has) left us work.
Sun san Audū.	They know Audu.

*Gani* drops its final vowel before a pronoun object and its whole final syllable before a noun object. Before an indirect object it becomes *ganē*.

verbs). The analysis here presented seems preferable to the present authors, since it focuses on a syntactic similarity of function between the complements of *bā* and those of other verbs rather than on the (from this point of view) slight formal differences between complements filling the 'indirect object' position. If, however, the student finds it easier to think of *bā* as governing two direct objects, he should feel free to do so.

<sup>6</sup> See footnote 7, p. 77.

Nā gan shī.	I saw/see him. <sup>7</sup>
Nā ga Audū.	I saw/see Audu.
Kā ganē mini kēkēna !	Keep an eye on my bike (for me) !

7. One group of verbs (often termed *changing* or *variable vowel verbs*)<sup>8</sup> change their terminal vowel (and their tones if they have three or more syllables) before a direct object. Transitive verbs with an initial low tone are of this type. Before a noun direct object the terminal vowel becomes -i. Before a pronoun it becomes -ē. All tones are low except for a final high-tone syllable.

(sāyā)	Nā sāyā.	I (have) bought (it).
	Nā sāyi ābinci.	I (have) bought food.
	Nā sāyē shī.	I (have) bought it.
(tāmbayā)	Na tāmbayā.	I asked.
	Nā tāmbāyi Bellō.	I (have) asked Bello.
	Nā tāmbāyē shī.	I (have) asked him.

A very few verbs with initial high tones belong to this group of verbs. Two common ones are *sāmū*, *get*, and *ḍaukā*, *take*, *pick up*.

Mun sāmē shī.	We got it or we found him.
Yā ḍauki kāyā.	He (has) picked up/carried the load.

Variable vowel verbs will be indicated in the vocabularies by the presence of (i/ē) following the verb thus : *sāmū* (i/ē).

<sup>7</sup> Note that the English translation of the Hausa completive aspect in contexts such as these is present (not past) tense. In the case of *nā san shī* the literal gloss would be something like *I have got to know him*, therefore *I (still) know him*. *Nā gan shī* literally means *I have/had visually perceived him*, therefore meaning either *I saw him* or (having visually perceived him) *I (still) see him*.

<sup>8</sup> This class of verb is Parsons' Grade II. The Parsons' classification is introduced in Lesson 25.

8. Before a pronoun indirect object variable vowel verbs (and low-high intransitives) operate as follows :

- (a) They may either become high-high(-high) and suffix -r (which assimilates to -m), e.g. :

(nēmā) → **Yā nēmam mini aiki.** He sought work for me.

(sāmù) → **Nā sāmam masà kèkè.** I got a bicycle for him.

(yàrda-intransitive) → **Mun yardam masà.** We allowed him (to do it).

(tāmbayà) → **Yā tambayam mini.** He asked me.

- (b) Or they may become high-low(-high), e.g. :

(sàyā) → **Nā sayà masà àgōgō.** I bought him a watch.

(fādā) → **Sun fadā manà làbārì.** They told us the news.

(yàrda-intransitive) → **Nā yardà makà.** I allow you (to do it).

(tāmbayà) → **Sun tambayà manà Audù.** They asked Audu for us.

(kwaikwayà) → **Sun kwaikwayà manà birì.** They imitated a monkey for us.

9. Other transitive verbs, except those ending in -ō, also shorten their terminal vowel before a direct noun object (but not before a direct pronoun object, nor before an indirect object). These verbs likewise, if they consist of more than two syllables, drop the tone of the final syllable before a noun direct object.

**Nā kāmà.** I (have) caught (it).  
**Nā kāmà shi/ta.** I (have) caught it.  
**Nā kāmà kifi.** I (have) caught a fish.

**Nā kāmà wà Mūsā kifi** I have caught Musa a fish.  
**Nā karantā.** I (have) read (it).  
**Nā karantā shi.<sup>9</sup>** I (have) read it.  
**Nā karantā littāfi.** I (have) read the book.  
**Sun karantā manà shi.** They read it to us.  
**Nā kāwō.** I (have) brought (it).  
**Nā kāwō shi/ta.** I (have) brought it.  
**Nā kāwō kudī.** I (have) brought money.  
**An kirāwō shi.** He has been summoned.  
**An kirāwō Mūsā.** Musa has been summoned.

## VOCABULARY

*Nominals*

**àddā (f.)** matchet  
**dālilī** reason  
**fartanyà (f.)** hoe  
**gārmā (f.)** large hoe, plough  
**gātari** axe, hatchet  
**kōmē** everything, whatever

*Verbals*

**bā (bā)** give  
**ɗaukā (i/ē)** pick up, carry  
**fādā (i/ē)** speak  
**ganī** see  
**kārā** increase, raise (price)  
**ragē** reduce (price)  
**sallāmā** agree to sell  
**tayà** make an offer (in buying)

*Particles*

**àlbarkā** no sale! (said by seller)  
**habā** come, come now!, nonsense!  
**ma-/wà/**  
**mà** to, for

<sup>9</sup> Note that after a high-low-high verb a pronoun object does not follow the tonal polarity rule given in section 3 above, but, rather, is high toned.



*Important Phrases*

nā sàya	I (agree to) buy (it)
fàrà mini	give me some more, increase your offer
ràgè mini	take some away, reduce the price for me

## EXERCISES

Translate into English :

1. Bellò yā kāwō manà nāmā.
2. Kàì masù littāfin nān, kà dāwō dà wuri.
3. Wà ya bā kà kwai? Mài tēbùr à bàkin hanyā.
4. Tā jē kāsūwā, tā sàyi dōyā mòi tsādā.
5. Kin dāukē sù. Kin kai sù gidan mòi gidankù.

Translate into Hausa :

1. Did he see me? Yes, but he doesn't know you.
2. He got meat. She cooked it. They ate it in a hurry.
3. We left three mangoes in his car. Go and get them.
4. She prepared food for us in the shade of the big tree.
5. He bought tools. I don't know the reason.

*Dialogue*

(Continuation of Dialogue in Lesson 14.)

- Bellò : Tō, nā sàyi farār nairà dāya dà sulè huɗu nè.  
 Mài tēbùr : Àlbarkà. Shī nè kuɗin bakār.  
 Bellò : Tō, nawà nè kuɗintà na gaskiyā?  
 Mài tēbùr : Nā ragè kwabò ukù.  
 Bellò : Nā fàrà sīsì.  
 Mài tēbùr : Habà mālām!  
 Bellò : Fàɗi gaskiyā.  
 Mài tēbùr : Kàwō nairà dà sulè biyar dà sīsì.  
 Bellò : Tō, nā tayà nairà dà sulè biyar.  
 Mài tēbùr : Nā sallāmā nairà dà sulè biyar dà tarō.  
 Bellò : Mādallā, gā kuɗin.

## Lesson 16

## The Future Aspects and Zā

1. There are two future aspects in Hausa. The most used construction, here termed *future I*, employs the specialized verbal *zā* plus the subjunctive aspect person-aspect pronouns. Elision (including tonal) takes place in the first and third (masculine) persons singular (cf. Lesson 7, section 8 (c)).

I will come	zān zō	zā mù zō	we will come
you (m.) will come	zā kà zō	zā kù zō	you will come
you (f.) will come	zā kì zō		
he will come	zāi zō	zā sù zō	they will come
she will come	zā tà zō		
one will come	zā à zō		

2. The *future II aspect* is less used than the future I.<sup>1</sup> Use of this aspect sometimes tends to lend an air of indefiniteness to what is said. The use of the future I does not, though, necessarily imply more definiteness than does the use of the future II. The future II forms are :

I shall come	nā zō	mā/mwā zō	we shall come
you (m.) will come	kā zō	kwā zō	you (pl.) will come
you (f.) will come	kyā zō		
he will come	yā zō	sā/swā zō	they will come
she will come	tā zō		
one will come	ā zō		

<sup>1</sup> Some Hausa dialects do not use it at all.



3. The negative of both future aspects employs the **bà ... ba** negative particles.

<b>Bà zâi zô ba.</b>	He will not come.
<b>Bà mâ tâfi ba.</b>	We will not go (away).
<b>Bà zâ sù ci àbinci ba.</b>	They are not going to eat food.

4. In sentences of a narrative type, when a string of verbs occurs all of which require the future aspect, the first verb is preceded by a future I or II p-a pronoun and the rest by the appropriate subjunctive aspect p-a pronoun.<sup>2</sup>

**Gòbe Mālām Audù zâi tâfi 'Yôlà, yà budè makarantā, yà dāwō, yà ci àbinci, yà hūtā.** Tomorrow M. Audu will go to Yola, open the school, return, eat and rest.

5. A widely used, specialized verbal related to **zâ** is **zâ**, *will go to, am bound for*. The special set of p-a pronouns employed by this verbal *follow* rather than precede it. They are the same forms (with the addition of **a**) as the direct object pronouns given in Lesson 15, section 3.<sup>3</sup>

<b>Zâ ni gidā.</b>	I am going/will go home.
<b>Înā zâ ka ?</b>	Where are you ( <i>m.</i> ) going/will you go ?
<b>Zâ ki Kanò.</b>	You ( <i>f.</i> ) are going/will go to Kano.
<b>Yāròn nan zâ shi makarantā.</b>	This boy is going /will go to school.
<b>Zâ ta gōnā.</b>	She is going/will go to the farm.
<b>Zâ a gārī.</b>	They ( <i>impersonal</i> ) are going/will go to town.
<b>Zâ mu aikì.</b>	We are going /will go to work.
<b>Zâ ku kànti.</b>	You ( <i>pl.</i> ) are going/will go to the store.

<sup>2</sup> This use of the subjunctive may also be employed if the aspect of the first clause is continuative or habitual (see Lesson 27, section 1 (g)).

<sup>3</sup> Note that in these examples the time of the action (present or future) is more dependent than usual on the context.

**Zâ su rawā.** They are going/will go to the dance/games.

**Zâ** cannot be followed directly by a nominal. **Zâ** constructions are negated by the use of either the **bà ... ba** or the **bà ... ba** negative sets :

<b>Bà/bà zâ ni kâsuwā ba.</b>	I am not going to the market.
<b>Bà/bà zâ ku kànti ba ?</b>	Aren't you ( <i>pl.</i> ) going to the store ?

## VOCABULARY

*Nominals*

<b>gyādā (f.)</b>	groundnuts, peanuts
<b>jībi</b>	day after tomorrow
<b>kànti</b>	store
<b>kwarai</b>	very much
<b>māganā (f.)</b>	word, talk, matter
<b>rawā (m./f.)</b>	dance, game
<b>sābō</b>	new (thing)
<b>sōsai</b>	exactly, really, for sure, that's right !
<b>tāfiyā (f.)</b>	travelling, journey
<b>tādī</b>	conversation
<b>tsōhō/tsōfō</b>	old (thing or person)
<b>yāwō</b>	a walk, a stroll
<b>zanē</b>	woman's body cloth

*Verbals*

<b>gāji</b>	become tired
<b>gayā</b>	tell (requires an indirect object)
<b>hūtā</b>	rest, relax
<b>nēmā (i/ē)</b>	seek, look for
<b>sā</b>	wear, put (clothing) on (see Lesson 9, Vocabulary)
<b>sayar (dā)</b>	sell
<b>zâ</b>	will go (to), am going (to)

*Important Phrases*

inā zā ka? where are you going?

## EXERCISES

Translate into English:

1. Nā ji yunwà kwarai. Dòmin hakà zān ci àbinci yānzū.
2. Bā zā mù ci àbinci nān ba.
3. Mē zā kī yi? Zān kōmā gārī an jīmā.
4. Zā kà gayà minī lābārin tāfiyārkā?
5. Zā ku kāsūwā yāu? A'ā, zā mu gidan àbōkīna.

Translate into Hausa:

1. We will go to the dance in the market tomorrow.
2. You won't go to school.
3. They will ask you to give them money.
4. Where are you going? I'm going for a walk.
5. Tomorrow Malam Bello will go to Kano. He will bring his father's horse.

*Dialogue*

Aminā : Inā zā ki, Kānde?

Kānde : Zā ni kanti in sayi sābon zanē.

Aminā : Dom mē?

Kānde : Dòmin in sâ, in tafi rawā dà shī jibi.

Aminā : Dā kyāu. Kāi, zanēki na yānzū bā kyāu!

Kānde : Gāskiyarki. Yā tsūfa sōsai.

Aminā : Mai gidanku yā bā ki kudin?

Kānde : Bābū! Nā sayar dà gyādā nē.

Aminā : Tò bā laifi.

## Lesson 17

## Relaters and Relational Nouns

1. Hausa employs several particles (here termed *relaters*) and nouns to introduce (or relate) phrases, clauses and sentences in much the way English does with prepositions and conjunctions. Some of the more important of these are listed below. (See Lesson 29 for further treatment of *sai* and *dā*.)

2. *Nominal phrase introducers* (relater-head nominal phrases).

à, at, in, on:

Nā gan shi à Kanò.

I saw him at/in Kano.

Yā yi aikinsà à dāki.

He did his work in the hut.

Yā sà tāsà à kân tēbūr.

He put the dish on the table.

dā, with:

Yā tafi dà shi.

He has gone away with it/him  
or he has taken it/him away.

Yā gudū dà saurī.

He ran fast (*lit.* with speed).

Mun ci àbinci tare dà shi.

We ate food with him.

dàgà, from:

Nā dāwō dàgà Kadunā.

I have returned from Kaduna.

Yā sāmū dàgà gidā.

He got (it) from home.

Yā zō dàgà wurin sarki.

He has come from the chief.

gà/gārē to, for, in the presence of, etc. (gà before nouns, gārē before pronouns)<sup>1</sup>:

<sup>1</sup> In many contexts action performed for the benefit of someone may be expressed either by an indirect object construction or by the use of *gà/gārē*, e.g. alternative ways of expressing examples one and three on page 86 would be: Nā kai masà su, and Sun kàwō wà mālāmai ruwā.

Nā kai sù gārē shì.	I took/have taken them to him.
Yā nēmi aikì gā Ālì.	He sought work from Ali.
Sun kāwō ruwā gā mālāmai.	They brought water to the teachers.
Sunā gārē shì.	They are with him/at his home.
Yā sāmù dāgā gārē nì.	He got it from me.

sai, *until, except, only* (sai also has uses other than as a phrase introducer—see below):

Sai gòbe.	Until tomorrow.
Bàn ga wani àbù ba sai tākalmì.	I didn't see anything except shoes.
Sai dayansù ya tafi. <sup>2</sup>	Only one of them went.

3. *Connectors* (conjunctions). **Dà** is used (as a connector) within serial nominal phrases only. **Kō** may connect words, phrases, clauses or sentences.

dà, *and*; dà... dà... *and, both... and...*:

Nā ga yārō da ùbansà.	I saw the boy and his father.
Sarkì dà mutānensà sun tafi.	The chief and his men have gone away.
Dà nì dà shì zā mù yì.	He and I <sup>3</sup> will do (it).

kō, *or*; kō... kō..., *or, either... or..., whether (... or...)*:

Bā zān cì dānkali kō dōyā ba.	I won't eat sweet-potatoes or yams.
Kō sarkì kō wākili zāi jē.	Either the chief or the deputy will go.

<sup>2</sup> The use of the short vowel p-a pronoun (ya) will be explained in Lesson 20.

<sup>3</sup> Literally, 'I and he'. The Hausa custom in constructions like this one is just the opposite of the English convention. In Hausa one mentions oneself first.

Kō zāi yì, kō bà zāi yì ba, òhō.	Whether he will do (it) or not, I don't know (or care).
-------------------------------------	---

#### 4. *Clause introducers.*

àmmā, *but*:

Nā tafi Kanò àmmā bàn dadè cān ba.	I went to Kano but I didn't stay there long.
Yā yì aikì àmmā bàì sàmi kudī ba.	He worked but didn't get (any) money.

dà, *when, as soon as*:

Dà yā kōmā ya <sup>4</sup> gani.	When he returned home he saw (it).
Dà yā kōmā zāi gani.	As soon as he returns he will see (it).

in or idan, *if, when* (followed by completive aspect):

In nā sāmù zān bā kà.	When/If I get (some) I will give (it to) you.
Idan nā gan shì zān gayā masà.	If I see him I will tell him.

sai, *then*:

Dà yā zō sai in tafi.	As soon as he comes (then) I will go.
Kwabò yā fādi. Sai na <sup>4</sup> gan shì, na <sup>4</sup> daukà.	The kobo fell. Then I saw it and picked (it) up.

5. *Relational nouns* are not a special subcategory of nouns. They are, rather, typical nouns which are regularly used in contexts in which English-speakers expect a preposition or conjunction. Some are frequently used with relaters.

<sup>4</sup> The reason for the short vowel in the p-a pronouns is explained in Lesson 20.

**bāyan** (from *bāyā*, *back*), *behind*, *after* :

**Ya fitō dāgā bāyan dāki.** He came out from behind the hut.

**Bāyan wannan lōkaci ya<sup>5</sup> bar mu.**

After this time he left us.

**Bāyan da ya<sup>5</sup> tafi ban gan shi ba.** After he left I didn't see him.

**cikin** (from *ciki*, *inside*; cf. *ciki*, *stomach*), *in (side)*, *among* :

**Yā shiga cikin dāki.** He went into the hut.

**Mun gan shi cikin mutānē.** We saw him among the people.

**gāban** (from *gābā*, *front*), *in front of*, *before* :

**Yā fādi gāban sarki.** He prostrated (himself) before the chief.

**Yā gudū gāban mōtā.** He ran ahead of the car.

**kāmar** (from *kāmā*, *similarity*), *like*, *about*, *as if*; **kāmar hakā** = *thus*, *like this* :

**Audū kāmar Bellō nē.** Audu is like Bello.

**Yā yi kāmar shēkarā gōmā.** He was about ten years (old).

**Nā yi kāmar zān wucē.** I made as if I'd pass by.

**kān** (from *kāi*, *head*), *on*, *on top of* :

**Yā sà à kān tēbūr.** He put (it) on the table.

**Yā zaunā à kān kujērā.** He sat on the chair.

**kārkašin** (from *kārkaši*, *underneath*), *under* :

**Nā sà kārkašin tēbūr.** I put (it) under the table.

<sup>5</sup> See footnote on page 87.

**wajen** (from *wajē*, *place*, *direction*), *about*, *to*, *from* (see also Lesson 14) :

**Yā sāmī wajen bakwāi.** He got about seven.

**Nā jē wajen sarki.** I went to the chief.

**Mun ji wajen mutānen gārī.** We heard (it) from the townspeople.

**zuwā** (from *zuwā*, *coming*), *to*, *toward* :

**Zān gudū zuwā gidā** I will run to/toward home.

**Yā kāmā hanyā zuwā Kanō.** He took the road to Kano.

6. Two relational words **don/dōmin**, *because of*, *in order to*, and **kāfin/kāmin**, *before*, must be treated separately. These words, though they look like nouns, have no extant forms without the *-n* suffix, and function entirely as relaters.

**don/dōmin**, *because of*, *in order to* :

**Kā yi shi don Allā.** Do it please (*lit.* for God's sake).

**Zān jē dōmin in gan sū.** I will go in order to see them.

**Don hakā zāi tafi.** For this reason he will go (away).

**Dom mē bā kā jē ba ?** Why (*lit.* because of what) didn't you go ?

**kāfin/kāmin/kāfin/kāmin**, *before* (when introducing a clause *kāfin*, *etc.*, is followed by the subjunctive aspect) :

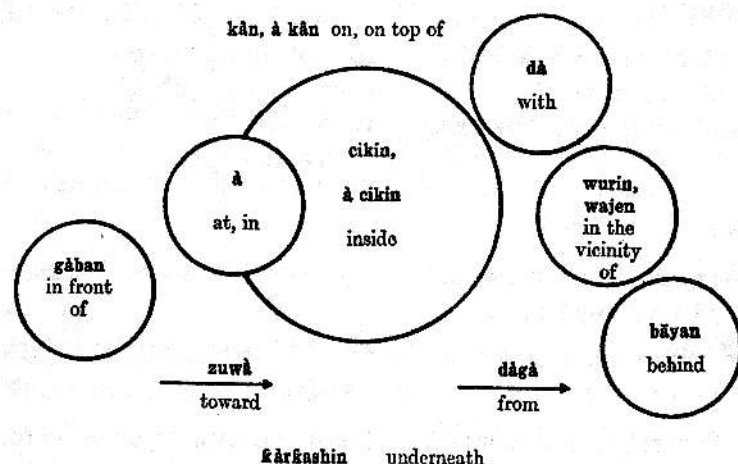
**Kā zō kāfin in tashī.** Come before I leave.

**Kāmin yā gan shi yā gudū.** Before he saw him he had run away.

**Kāmin gōbe zān zō.** By tomorrow I will come.



## 7. Chart of positional relaters.



## VOCABULARY

## Nominals

barkà	greetings (= sànnu)
bāyā	back
cikì	stomach
dāwà (f.)	guinea corn
gàbā	front
kāmā (f./m.)	similarity
kàrkashī	underneath, underside
rānā	sun, day, heat of sun
shèkarà (f.)	year
tākālmī	shoe, sandal (or, more frequently, a pair thereof)
(pl. tākālmā)	
tāsā (f.) (pl. tāsōshī)	(metal) bowl, (china) dish
wàkīlī	deputy, representative

## Verbals

dadè spend a long time

## Particles

dā when

## RELATERS AND RELATIONAL NOUNS

## Verbals

kāmā catch, seize

## Particles

in, idan if, when  
 kàfin/kāmin before  
 kadai only, alone  
 kawai only, merely  
 òhò what do I care?  
 I neither  
 know nor care

## Important Phrases

bāyan gidā lavatory, toilet (lit. behind the compound)  
 don Allā 'please'  
 kāmā hanyà take the path/road  
 watā mai zuwā, watàn gòbe next month

## EXERCISES

Translate into English :

1. Yā fādi cikin ruwā.
2. Bāyan wāsān zā mù jē wurin sarki.
3. Idan yā dāwō, sai in tāfi.
4. Yā yi aikinsā kámar yārō.
5. Kàfin in tāfi, zāi zō.
6. Bākō yā sâ tākālmīnsā kàrkashin kujērāta.

Translate into Hausa :

1. I saw Yusufu and his father in their home.
2. Either she or I will come to the school tomorrow morning.
3. I looked for the goat under the table but didn't see it.
4. When I return next month, then I will buy it.
5. If you work for me you will get money from me.

## Dialogue

Mammān : Barkà dà aiki, Dōgo.

Dōgo : Yāuwā, barkà dà zuwā.

- Mammàn : Inā wunì ?  
 Dōgo : Lāfiyā, bā kōmē.  
 Mammàn : Mādallā.  
 Dōgo : Zā ka gārī nē ?  
 Mammàn : Ā'ā, zā ni yāwò kawai.  
 Dōgo : Tò bā láifi. Bāri mù zaunā, mù yi tādī.  
 Mammàn : Tò dà kyāu. Gā inuwā mai kyāu à nān.  
 Dōgo : Kái, àkwai rānā yāu !  
 Mammàn : Gāskiyarkā, lōkacinsā nē.  
 Dōgo : Hakā nē.  
 Mammàn : Nā ji zā kà jē Kanò gòbe.  
 Dōgo : Hakā ne. Zān tafi cikin mōtā dà sáfē  
 Mammàn : Tò, mè zā kà yi à wurin ?  
 Dōgo : Zān sayar dà dāwātā à kāsuwā.  
 Mammàn : Tò dà kyāu. Zā kà dadē à Kanò ?  
 Dōgo : Ī, zān nēmi aiki à wurin.  
 Mammàn : Tò bā láifi. Sai yāushē zā kà dāwō ?  
 Dōgo : Sai watā mai zuwā.  
 Mammàn : Tò dà kyāu. Zān tafi yānzū.  
 Dōgo : Tò bā láifi. Sai nā dāwō dàgà Kanò.  
 Mammàn : Yāuwā, kà dāwō lāfiyā.  
 Dōgo : Āmin.

## Lesson 18

### Continuative Aspect

1. The *continuative aspect* indicates action regarded as occurring as a process<sup>1</sup> rather than at a single point in time. This process may occur in present, past or future time as indicated by the context. In the absence of contextual evidence to the contrary, however, it is usually possible to assume that the reference is to a process involving present (rather than past or future) time.

2. This aspect employs the specialized verbal *nā*, *be in the process of*, *be at*, preceded by a high-tone, short-vowel set of person-aspect pronouns. These person-aspect pronouns are traditionally written as prefixes to *nā* rather than as separate words. A modifier (usually a noun) must follow *nā*.

I am working/ do work/ work	inā aiki	munā aiki	we are working
you (m.) are working	kanā aiki	kunā aiki	you (pl.) are working
you (f.) are working	kinā aiki		
he is working	yanā aiki	sunā aiki	they are working
she is working	tanā aiki		
one is working	anā aiki		

<sup>1</sup> Or, frequently, as a habit. See Lesson 26, footnote 1, and Lesson 27, section 2 (a).

3. The *negative* of this aspect employs a specialized verbal **bā** plus a special set of low-tone, long-vowel p-a pronouns which follow the verb.

I don't work (etc.)	<b>bā nā aiki</b> <sup>2</sup>	<b>bā mū aiki</b> <sup>2</sup>	we don't work
you (m.) don't work	<b>bā kà aiki</b>	<b>bā kù aiki</b> <sup>2</sup>	you (pl.) don't work
you (f.) don't work	<b>bā kì aiki</b> <sup>2</sup>		
he doesn't work	<b>bā yà aiki</b> <sup>2</sup>	<b>bā sù aiki</b> <sup>2</sup>	they don't work
she doesn't work	<b>bā tà aiki</b>		
no one works	<b>bā à aiki</b>		

4. A large number of nouns indicating an action, activity, state, place, etc., may occur with **nā** in the continuative.

<b>yanā māganā</b>	he is talking
<b>yanā gidā</b>	he is at home
<b>yanā lāfiyā</b>	he is well
<b>yanā Kanō</b>	he is at Kano
<b>yanā nan</b>	he is here
<b>yanā zāune</b>	he is sitting down/seated <sup>3</sup>

5. *Have* indicating possession is expressed by the use of the continuative aspect construction plus **dā** plus the possessed object.

<sup>2</sup> Other forms not infrequently heard are: **bā nī** ..., *I* ...; **bā kyā** ..., *you (f.)* ...; **bā shī** ..., *he* ...; **bā mā/mwā** ..., *we* ...; **bā kwā** ..., *you (pl.)* ...; and **bā sà/swā** ..., *they* ...

<sup>3</sup> See Lesson 19, section 7.

<b>inā dā shī</b> <sup>4</sup>	I have it
<b>munā dā aiki</b>	we have work
<b>yanā dā kudī dā yawā</b>	he has a lot of money

6. *Have not* is expressed in either of two ways:

(a) Employing the specialized verbal **bā** plus the set of person-aspect pronouns listed in section 3 above.

<b>bā nā dā kudī</b>	I haven't any money
<b>bā yā dā mōtā</b>	he doesn't have a car

(b) Employing the specialized verbal **bā** plus the set of p-a pronouns listed with **zā** in Lesson 16.

<b>bā nī dā shī</b> <sup>4</sup>	I don't have it
<b>bā shī dā kyāu</b>	it's no good ( <i>lit.</i> has no goodness)
<b>bā ku dā hankālī</b>	you (pl.) don't have (any) sense

7. The forms **anā dā** and **bā à dā/bā a dā** are rarely, if ever, used.

#### VOCABULARY

##### Nominals

<b>barci, bacci</b>	sleep(ing)
<b>bùkātā (f.)</b>	need(ing)
<b>dōgō</b>	tall, long, high (thing)
<b>ḍan'uwā</b> <sup>5</sup>	brother ( <i>lit.</i> son-of-mother), <i>pl.</i>
( <i>pl.</i> 'yan'uwā)	means siblings ( <i>i.e.</i> without reference to sex)
<b>fushī</b>	anger
<b>gājērē</b>	short

<sup>4</sup> Note that it is the independent pronouns (see Lesson 6, section 6) which are employed after **dā** in these constructions. This is true whenever the direct object of the verb(al) is introduced by **dā** (see Lesson 25, sections 4-6).

<sup>5</sup> Note that the glottal catch which occurs (but is not written) before every word beginning with a vowel must be written when **ḍan'uwā** is written as a single word.

<b>hankali</b>	consciousness, sense, savoir-faire, circumspection, caution, slowness, care
<b>itacē</b>	tree, wood
<b>jirgi</b>	canoe, boat
<b>kasā (f.)</b>	earth, ground, land, country
<b>samā</b>	sky
<b>sō</b>	wanting, desire, liking, love

*Verbals*

<b>dākātā</b>	wait (for)
<b>fi</b>	surpass, be more/ better than
<b>mutū</b>	die
<b>shāidā</b>	inform, testify
<b>yārda</b>	agree, consent, accept
<b>ylwu</b>	be possible

*Particles*

<b>kō ?</b>	maybe ?
	perhaps ?
<b>wātākilā,</b>	probably,
<b>watakilā</b>	perhaps <sup>6</sup>

*Important Phrases*

<b>jirgin kasā</b>	railway train
<b>jirgin samā</b>	aeroplane
<b>kā yārda, (kō) ?</b>	do you agree ?
<b>mun jimā dà yawā</b>	(another reply to sai an jimā)
<b>yā ylwu, yā ylwu,</b>	
<b>yanā ylwuwā</b>	it is possible <sup>6</sup>
<b>yi fushī</b>	get/become angry

## EXERCISES

Translate into English :

1. Bā ni dà kāyan nōmā.
2. Ūbansā yanā zuwā yānzū.

<sup>6</sup> The time reference of these expressions is determined by which aspect is employed in the following clause, e.g. *yā ylwu zāi zō* = it is possible he will come; *yanā ylwuwā ya rigā ya zō* = it is possible (that) he has already arrived.

3. Mātātā tanā aiki dà kyāu à gōnā.
4. Sarki yanā sō yā zō yā yi māganā dà mū gōbe.
5. Uwargidā tanā dà àbincimmū cikin dākintā.
6. Mutānen gārīn bā sū rawā.

Translate into Hausa :

1. They are talking together.
2. It is possible he is now at Lagos.
3. He has a big tree in front of his home.
4. He has three brothers and sisters (i.e. siblings) at home.
5. I don't have it. Please don't get angry !
6. If he is here I won't go by train.

*Dialogue*

- Jàtau :** Inā sō in yi māganā dà mairi gidā.  
**Gājere :** Mairi gidā bā yā nān yāu.  
**Jàtau :** Tō, yāushē zāi dāwō nē ?  
**Gājere :** Ai, bān sanī ba. Yā tafi Ikko.  
**Jàtau :** Yā tafi cikin jirgin samā nē ?  
**Gājere :** A'ā, cikin jirgin kasā.  
**Jàtau :** Kwānā nawā zāi yi à wurin ?  
**Gājere :** Ai bā zāi fi sātī gūdā ba.  
**Jàtau :** Tō, zāi sanyi kāyā cān nē ?  
**Gājere :** Wātākilā. Àmmā yā tafi dōmin dan'uwansā yā mutū.  
**Jàtau :** Tō, kō zāi dāwō sātī mairi zuwā ?  
**Gājere :** Hakā nē.  
**Jàtau :** Idan yā dāwō kà gayā masā inā bükātār taimakonsā.  
**Gājere :** Tō, zān shāidā masā.  
**Jàtau :** Dā kyāu. Sai an jimā.  
**Gājere :** Tō, mun jimā dà yawā.



## Lesson 19

### Verbal Nouns <sup>1</sup>

1. Frequently, the noun employed after the continuative *nà* is a nominalized form of a verb, commonly termed a *verbal noun*. Most verbs have one or more verbal nouns corresponding to them.

2. Verbal nouns of transitive one-syllable verbs almost always <sup>2</sup> have a falling tone.

( <i>sô, want</i> )	<i>inà sôn kudî</i>	I want (some) money.
( <i>yi, do</i> )	<i>yanà yî/yînsà</i>	he is doing/making (it)
( <i>ji, sense</i> )	<i>munà jîn zāfî</i>	we are warm ( <i>lit.</i> we feel heat)
( <i>ci, eat</i> )	<i>bā yà cîn nāmà</i>	he doesn't eat meat

3. A large number of transitive verbs <sup>3</sup> employ a verbal noun ending in *-wā* in the continuative. If, however, there is an object (direct or indirect) the basic verb is employed followed by the regular indirect and/or direct object constructions.

( <i>sā, put</i> )	<i>yanà sâwā</i>	he is putting (it) on ( <i>i.e.</i> article of clothing)
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<sup>1</sup> The formation of verbal nouns and their functioning is one of the most complex aspects of Hausa grammar. The following should, therefore, be regarded as 'helpful hints' rather than as a complete treatment.

<sup>2</sup> The only exception is *ban, giving, causing (of)*, whose use is confined to set phrases.

<sup>3</sup> Those of Parsons' Grades I, IV, V, VI and VII. See Lessons 25 and 37.

### VERBAL NOUNS

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	<i>yanà sâwā à tēbūr</i>	he is putting (it) on the table
	<i>yanà sâ shi à tēbūr</i>	he is putting it on the table
( <i>kāmā, catch</i> )	<i>yanà kāmawā</i>	he is catching (it/ them)
	<i>yanà kāmawā à dājî</i>	he catches (them) in the bush
	<i>yanà kāmā su</i>	he is catching them
( <i>kāwō, bring</i> )	<i>yanà kāwōwā <sup>4</sup></i>	he is bringing (it)
	<i>yanà kāwō manà kāyā</i>	he is bringing us loads
( <i>sayar, sell</i> )	<i>yanà sayār wā <sup>4</sup></i>	he is selling (things)
	<i>yanà sayar dà kāyā</i>	he is selling things

4. Many intransitive verbs <sup>5</sup> employ this same *-wā* suffix.

( <i>fitō, come out</i> )	<i>sunà fitōwā <sup>4</sup></i>	they are coming out
( <i>dāwō, return here</i> )	<i>yanà dāwōwā <sup>4</sup></i>	he is returning here

5. Some common intransitives employ a slightly different suffix or no suffix at all.

( <i>zō, come</i> )	<i>yanà zuwā</i>	he is coming
( <i>tāfi, go away</i> )	<i>yanà tāfiyā</i>	he is travelling
( <i>tsūfa, get old</i> )	<i>yanà tsūfā</i>	he is getting old

6. The usual form of the verbal noun of a *variable vowel transitive verb* <sup>6</sup> is the same shape as that of the verb when no object follows.

<sup>4</sup> Note that before the suffixed *-wā* a high-tone syllable becomes falling.

<sup>5</sup> Especially of Parsons' Grade VI.

<sup>6</sup> Parsons' Grade II verbs.

( <i>kàrbā, receive</i> )	<b>yanà kàrbā</b>	he is (regularly) receiving (it/them)
( <i>sāmù, get</i> )	<b>yanà sāmù</b>	he is getting (it)
( <i>tāmbayā, ask</i> )	<b>yanà tāmbayā</b>	he is asking (about it)

- (a) Many variable vowel verbs (including many of the commonest of them), however, have irregular verbal nouns of various types, e.g. :

Verb		Verbal Noun	
borrow (other than money)	<b>ārā</b>	<b>arō</b>	borrowing, a loan
marry	<b>aurā</b>	<b>aurē</b>	marrying, marriage
beat, thrash	<b>būgā</b>	<b>bugū</b>	beating, thrashing
beat, thrash	<b>dōkā</b>	<b>dūkā</b>	beating, thrashing
shoot at	<b>hārbā</b>	<b>harbī</b>	shooting at, hunting
throw at	<b>jēfā</b>	<b>jifā</b>	throwing at
seek	<b>nēmā</b>	<b>nēmā</b>	seeking, looking for
till a farm	<b>nōmā</b>	<b>nōmā</b>	farming, tilling
request, beseech	<b>rōkā</b>	<b>rōkō</b>	requesting, a request
steal	<b>sātā</b>	<b>sātā</b>	stealing, theft
buy	<b>sāyā</b>	<b>sāyē</b>	buying
cut off a piece of	<b>yānkā</b>	<b>yankā</b>	butchering

- (b) What might (because of its English translation) be regarded as a direct object construction with variable vowel verbal nouns is actually a noun plus noun/pronoun possessive construction, e.g. :

<b>sāmù → yanà sāmùn</b>	he is getting money ( <i>lit.</i> )
<b>kudī</b>	he is in the process of the getting of money)

<b>tāmbayā → sunà</b>	
<b>tāmbayāta</b> <sup>7</sup>	they are asking me

<sup>7</sup> Note that **tāmbayā** (the verbal noun) is feminine and, therefore, requires the feminine possessive pronoun suffix.

<b>harbī → munà harbin</b>	we are hunting wild
<b>nāmā</b>	animals
<b>sāyē → inà sāyen àbinci</b>	I am buying food

- (c) If an indirect object ( $\pm$  a direct object) is expressed the verb form rather than the verbal noun is employed (as in section 3 above).<sup>8</sup> Some speakers prefer the verb construction to the verbal noun construction (described in (b) above) with direct objects as well.

*Examples :*

I.O.  $\pm$  D.O. :

<b>yanà sayā manà</b>	
<b>àbinci</b>	he is buying us food
<b>sunà nēmam mini</b>	they are seeking (it) for me

D.O. only :

<b>yanà tāmbayē shi</b>	he is asking him (= <b>yanà tāmbayārsā</b> )
<b>anà būgi yārō</b>	the boy was/is being beaten (= <b>anà bugūn yārō</b> )

7. There is in Hausa, in addition to the verbal nouns, a group of nominalized verbs sometimes termed *nouns of state* which regularly occur with **nā**. These indicate a state resulting from the action of the verb.

( <i>zaunā, sit down</i> )	<b>yanà zāune</b>	he is seated
( <i>tsayā, stand</i> )	<b>yanà tsāye</b>	he is standing
( <i>ḍaurā, tie up</i> )	<b>yanà ḍāure</b>	it is tied up; he is in prison
( <i>būdē, open</i> )	<b>yanà būde</b>	it is open
( <i>tāfi, proceed</i> )	<b>gā shi nan tāfe</b>	here he comes ( <i>lit.</i> ) there he is proceeding)

<sup>8</sup> See Lesson 15, section 8, for a discussion of indirect objects of variable vowel verbs.

## VOCABULARY

*Nominals*

dādi	pleasantness
kàràtū	reading (see <i>karantā</i> , Lesson 8)
kōwàné (f.)	
kōwàcè)	every, any
kòkari	worthy effort (usually successful), good try, hard work
kwaryā (f.)	calabash (gourd bowl)
mōtōci	automobiles ( <i>pl.</i> of <i>mōtā</i> , see Lesson 10)
nauyi	heaviness
rūbūtū	writing (see <i>rubūtā</i> , Lesson 8)
sauki	easiness
tātsūniyā (f.)	fable
wāhalā (f.)	trouble, difficulty

*Verbals*

cigāba	continue, make progress	<i>Particles</i>
	(ci + gāba)	mānā indeed
hūrā/fūrā	light (a fire), blow	
iyā	be able to ...	
shārē	sweep	
wankē	wash	

*Important Phrases*

ī mānā	yes indeed!
inā sōn ...	I want ...
kōwàné lōkaci	all the time, every time
sai + sub-	
junctive	one ought to ..., one must ... <sup>9</sup>
yā fi makā ...	it is the most ... for you

<sup>9</sup> See Lesson 29, section 2, for a fuller treatment of this construction.

## EXERCISES

Translate into English :

1. Tanā shān ruwā.
2. Yanā būdē kōfā ? I, yanā būdēwā.
3. Sunā sayar dà mōtōci ? I, sunā sayār wā.
4. Ākwātin nān yanā dà nauyi.
5. Aikin nān bā shi dà wuyā.

Translate into Hausa :

1. The door is open. Close it.
2. She is bringing a calabash.
3. Is he buying food ? Yes, he is.
4. Didn't she light a fire ? Yes, she did.
5. He is standing with a heavy load on his head.

*Dialogue*

- Mālāmī : Cikin aikin makarantā mē ya fi makā wuyā ?  
Dālibī : Ai lissāfi kawai yanā bā ni wāhalā.  
Mālāmī : Ashē ? Tūrancī fā ?  
Dālibī : Tō, Tūrancī yanā dà wuyā sōsai, āmmā lissāfi yā fi shi.  
Mālāmī : Kàràtū bā yā dà wuyā ?  
Dālibī : I. Yanā dà sauki. Kàràtū yanā dà dādi kumā.  
Mālāmī : Tò dà kyāu. Kanā kàràtū dà yawā nē ?  
Dālibī : I mānā ! Kōwàné lōkaci.  
Mālāmī : Āmmā bā kà iyā lissāfi ba ?  
Dālibī : Ā'ā, nā iyā mānā. Āmmā yanā dà wuyā.  
Mālāmī : Tò bā laifi. Sai kà cigāba dà kōkarinkā.

## Lesson 20

### The 'Relative' Aspects ; Relative Constructions

1. One completive and one continuative aspect in Hausa are known as *relative* aspects because of the fact that these aspects, not their counterparts, are employed in *relative* constructions (see sections 4-7 below for illustrations of the contexts in which these aspects are employed). The meanings of the relative aspects are essentially the same as their non-relative counterparts (see Lessons 7 and 18) and they share the negative constructions described for their counterparts (Lessons 7 and 18).

2. The *relative completive aspect* person-aspect pronouns are characterized by a high-tone, short-vowel syllable with, in some cases, a **-kà** suffix.<sup>1</sup> With, for example, the verb **kāwō** the forms are :

... I brought <sup>2</sup>	... na kāwō <sup>2</sup>	... mukà kāwō	... we brought
... you (m.) brought	... ka kāwō	... kukà kāwō	... you (pl.) brought
... you (f.) brought	... kika kāwō		
... he brought	... ya kāwō	... sukà kāwō	... they brought
... she brought	... ta kāwō		
... one brought	... akà kāwō		

<sup>1</sup> Note that the **-kà** suffix is employed with the same persons as have the **-n** suffix in the non-relative completive aspect (see Lesson 7).

<sup>2</sup> See footnote 3 on page 105.

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The negative of the relative completive aspect is indistinguishable from the negative of the completive aspect. See Lesson 7, sections 6 and 7, for the forms.

3. The *relative continuative aspect* employs the same high-tone, short-vowel person-aspect pronoun (minus the **-kà** suffix) plus the specialized verbal **kě**, *be in the process of, be at*.

... I want <sup>3</sup>	... na kě sô <sup>3</sup>	... mu kě sô	... we want
... you (m.) want	... ka kě sô	... ku kě sô	you (pl.) want
... you (f.) want	... ki kě sô		
... he wants	... ya kě sô	... su kě sô	... they want
... she wants	... ta kě sô		
... one wants	... a kě sô		

The negative of the relative continuative aspect is indistinguishable from the negative of the continuative aspect. See Lesson 18, section 3, for the forms.

4. *Relative constructions* are usually modificational constructions which typically consist of an entire clause but are employed within nominal phrases as modifiers.

Such constructions are common in English. Each of the following English nominal phrases is divisible into a head nominal (labelled *Head*) and a modificational construction (labelled *Modifier*). Note that each of the

<sup>3</sup> Since these forms occur in contexts too long to conveniently list here, the student is asked to supply in place of the three dots some such context as **abin dà ...** = *the thing that ...*, or **mutānēn dà ...** = *the people that ...*



modifiers introduced by *relative* words such as *that*, *which*, *who*, *when*, etc., includes a whole clause. These clauses are the relative constructions.

*Non-relative Constructions :*

Head	Modifier
the home	of the chief
the boy	of Malam Yahaya

*Relative Constructions :*

Head	Modifier
the home	that the chief built
the boy	that Malam Yahaya gave the money to
the knife	that I dropped by the road
the man	who comes to see us
the time	when we had no work

5. Relative constructions in Hausa are usually introduced by *dà* or *wandà/wàndà* (f. *waddà, wàddà*; pl. *wadàndà*) meaning *that, which, who, the one which/who*, etc. The final syllable of the nominal preceding *dà* takes the *-n/-r* referential suffix (see Lesson 8).<sup>4</sup> If the final syllable of this nominal is on a high tone, it becomes falling before *dà*. Neither the referential nor the tone change is necessary before *wandà*.

*Non-relative constructions :*

Head	Modifier
<i>gidan</i>	<i>sarki</i>
the home of the chief	
<i>yāròn</i>	<i>Audù</i>
Audu's boy	

<sup>4</sup> Consideration is here confined to the commonest type of relative clause, often termed 'restrictive relative clauses', i.e. those in which the clause serves to define or particularize one of a class of objects. Actually there are in Hausa, as in English, a number of other types of relative clauses as well.

*Relative constructions :*

Head	Modifier
<i>gidàn</i>	<i>dà sarki ya ginà</i> (= <i>gidà wandà</i> . . .)
the home	that the chief built
<i>yāròn</i>	<i>dà Audù ya aikà</i> (= <i>yārò wandà</i> . . .)
the boy	that Audu sent
<i>wufàr</i>	<i>dà ta fāfī à bàkin hanyà</i> ( <i>wufā waddà</i> . . .)
the knife	that fell by the side of the road
<i>mùtumin</i>	<i>dà ya kè<sup>5</sup> zuwà yà gan mù</i> (= <i>mùtùm wandà</i> . . .)
the man	who comes to see us
<i>lōkacin</i>	<i>dà mukà tafi Kanò</i>
(the time)	when we went to Kano
<i>dōkī</i>	<i>wandà na kè hawā</i> (= <i>dōkin dà</i> . . .)
the horse	which I ride
<i>mutàné</i>	<i>wadàndà bà mù sanì ba</i> (= <i>mutànen dà</i> . . .)
people	whom we don't know
<i>wurin</i>	<i>dà sukà tafi</i>
the place	where they went
<i>abin</i>	<i>dà ya bā ni</i>
the thing	that (= what) he gave me

6. *Wan-* occasionally serves by itself as the head of a nominal phrase containing a relative construction. In each example the *wan-*, *wadàn-*, *wad-* part of the first word is the head, the relative construction introduced by *-dà* is the modifier :

<i>wandà ya sāmù</i>	the one which he obtained
<i>wadàndà mukà gani</i>	those that we saw
<i>waddà ki kè sô</i>	the one (f.) that you (f.) want

7. The relative aspects are employed in the following contexts :

<sup>5</sup> In the third person the person-indicator (*ya, ta, sukà*) is frequently omitted : *mùtumin dà kè zuwà* . . .

- (a) In *relative constructions*. See above (sections 5 and 6) for illustrations.
- (b) When a construction that characteristically occurs after the predicate in a clause is shifted to pre-predicate position for *emphasis*. Common instances of inversion for emphasis are :

- (i) *Adverbial nominals* indicating time, place, manner, etc. :

jiyà mukà tàfi	we went away <i>yesterday</i>
à gidā mu kè aikì	we work <i>at home</i>
cikin mōtā sukà zō	they came <i>in a car</i>
ran Tālātā yārā sukà jē	the children went <i>on Tuesday</i>
lāfiyā su kè	they are <i>well</i>

- (ii) *Interrogatives*, whether adverbial or not, whenever they precede the verb :

mè sukà yi ?	what did they do ?
mè ka kè sō ?	what do you want ?
yàushè sarkì ya dāwō ?	when did the chief return ?
wà ya sanì ?	who knows ?
inā ka kè ?	where are you ?

- (iii) *Objects* (usually a direct object, occasionally an indirect object) :

sarkì mukà bi	it is the <i>chief</i> (that) we followed
aikì mu kè yī	we are doing <i>work</i> (not something else)
shì na gayà wà <sup>6</sup>	<i>he</i> is the one I told (it to)

<sup>6</sup> Note that when an indirect object is moved into the emphasis position the indirect object marker (always *wà*) is left behind.

- (iv) Emphasis constructions involving *nē* which have been moved back into the emphasis position from either the post or the pre-predicate position. Virtually all the examples under (i) and (iii) above may alternatively involve a *nē*.

sarkì nē ya tàfi	it is the <i>chief</i> (who) went away
jiyà nē sukà dāwō	it was <i>yesterday</i> they came
aikì nē mu kè yī	it is <i>work</i> (that we are doing)
cikin mōtā nē mukà zō	it is <i>by car</i> (that) we came

- (c) In *narrative*. The relative completive aspect is used in preference to the completive aspect throughout a narrative or extended 'chronological' account. See the fable at the end of this lesson for an illustration. Typical introducers of narrative or 'chronological' accounts (and, therefore, of these aspects) are *rān nan*, *one day* ; *sai*, *(just) then*, *so . . .* ; and *sā'an nan*, *then*.
- (d) The relative aspects are always used after *dā*, *when* (referring to a single act in the past) : *bāyān dā*, *after* ; *kō dā*, *when, though* ; *sai dā*, *only when, (not) until* ; and *tun dā*, *since*.

#### VOCABULARY

##### Nominals

dā	(in) the past, formerly
dūniyā (f.)	world
kūrā (f.)	hyena
kādangarē	lizard
māmākì	surprise, amazement

nēma	seeking, looking for
rābō	one's lot, destiny, luck (in life)
rāmi	hole
sātā	stealing
tsōrō	fearfulness, fearing
wākē	beans
yī	doing, making
zāmāni	period of time

*Days of the week (are all feminine)*

Lahādī/Lādi	Sunday
Littinīn	Monday
Talātā	Tuesday
Lārābā	Wednesday
Alhāmīs	Thursday
Jumma'a	Friday
Āsabar, Sāti	Saturday

Verbals		Particles
alkā (i/ē)	send (on errand)	āshē well!, why!, is
cē, cē	say	that so?
gīnā	build	

*Important Phrases*

rān nan	a certain day, one day
ran Tālātā	Tuesday
zāmānin dā	long ago, in ancient times

EXERCISES

Translate into English :

1. Mutānēn dā su kē zuwā zā sū dadē nān.
2. Wandā ya zō yāu yā tāsāi dā wurī.
3. Bā wāndā su kē tsōrō.
4. Mē akā yī ā Kanō shēkaranjyā?
5. Bān ga wafāndā ka kē sō ā wurī ba.

Translate into Hausa :

1. It was the *teacher* we saw.
2. That woman works here.
3. When did you (f.) come?
4. There are the children who will go in the car.
5. We will meet them at the place where we saw them yesterday.

*Fable*

**Kūrā dā Kādangarē dā Kārē?**

Zāmānin dā ākwai wata kūrā. Rān nan ta ji yunwā kwarai. Sai<sup>8</sup> ta tāsāi, ta fita. Tanā nēman ābinci sai gā<sup>9</sup> fādangarē, yanā sātār wākē. Dā ta ga fādangarē ta kāmā shi. Zā tā cī shi sai ta ga kārē.

Sai ta cē, 'Bārī in kai fādangarē gidā kāmīn in dāwō in kāmā kārē.'

Sai ta tātā gidantā dā fādangarē.

Dā ta dāwō bā tā ga kārē ba. Lōkacin dā ta kē tānyā dā fādangarē kārē yā gudu zuwā dāji.

Dā kūrā ta kōmā gidā bā tā ga fādangarē ba. Lōkacin dā ta kē nēman kārē fādangarē yā bar rāmin kūrā yā shiga dāji.

Kūrā ta yi māmāki, ta cē, 'Ashē, kōmē ka nēma ā dūnyā, in bā rābonkā ba nē, bā zā kē sāmū ba!'

<sup>7</sup> See *Ka Kara Karatu*, page 1, and Abraham, R. C., *Hausa Literature*, page 35, for another version of this story.

<sup>8</sup> Sai commonly means *then* or *so*... in narrative contexts.

<sup>9</sup> Sai gā is an idiomatic phrase used to introduce the appearance of a new character in a story.



## Lesson 21

### Interrogative and Indefinite Nominals

1. The various Hausa interrogatives (and the indefinite nominals formed from them) belong to several of the subclasses of nominals. The majority of them are adverbial nominals, three are independent nominals, one is a quantifier and one is a specifier.

2. The indefinite nominals are formed by prefixing **kō** to any of the interrogative nominals. In Hausa printed literature, some of the indefinite nominals are written as single words (e.g. **kōmē**, *whatever, anything, kōwā*, *whoever, everyone*). Others are officially<sup>1</sup> written as two words (e.g. **kō inā**, *wherever, everywhere, kō yàushè*, *whenever*). It seems preferable to be consistent and to write them all as single words. This will be the practice throughout this book. Indefinite nominals, when (as frequently) used to introduce relative clauses, are followed by the 'relative' aspects. Note that they do not (as do regular nouns) require a following **dà** to introduce the relative clause, e.g. **kōmē ka sāmù**, *whatever you get*, as opposed to **àbín dà ka sāmù**, *what(ever) you get*.

### 3. Adverbial interrogative and indefinite nominals.

**inā**, *where?, how?* (see also Lesson 4):

**inā ya kè?**

Where is he?

**inā mutānemmù?**

Where are our people?

<sup>1</sup> By decision of the Hausa Language Board. But this convention is subject to change from time to time.

**inā na sanì?**

How should I know?

**Yā tafi inā nè?**<sup>2</sup>

Where did he go?

**kō'inā**,<sup>3</sup> *wherever, everywhere*:

**Kō'inā ka tafi cùtā zā tà  
sāmē kà.**

Wherever you go illness will  
befall you.

**Yārā sunā cān kō'inā.**

Children are there every-  
where.

**kàkà**, *how?* (not as widely used as **yàyà** below):<sup>4</sup>

**Kàkà zā kà yi?**

How will you do (it)? What  
will you do?

**Kàkà sukà sanì?**

How do they know?

**kōkàkà**, *however, any way possible*:

**Anā sāmùn kudī kōkàkà.**

People get (their) money  
any way possible.

**À yi shi kōkàkà.**

Do it any way possible.

**yàushè**, **yàushe**, *when?*:

**Yàushè nè ya zō?**

When was it he came?

**Sai yàushè zā sù dāwō?**

(By) when will they return?

**kōyàushè**, **kōyàushe**, *whenever, all the time*:

**Sunā nan kōyàushè.**

They're here all the time.

**Kōyàushè mu kè Kanò sai  
mù ziyarcè shi.**<sup>5</sup>

Whenever we're in Kano we  
visit him.

<sup>2</sup> Note that the regular (not the relative) completive aspect p-a pronoun is used here since the regular (i.e. non-emphatic) word order is employed which places the interrogative word in the regular object position after the verb.

<sup>3</sup> Note that the glottal catch which occurs (but is not written) before any word beginning with a vowel must be written when **kō'inā** is written as a single word (see also **dan'uwā**, Lesson 18).

<sup>4</sup> Indeed in some dialects (e.g. Zaria) its use is considered impolite!

<sup>5</sup> See Lesson 29, section 2, for a discussion of this usage of **sai** plus subjunctive.



yàyà, *how ? , what ?* (referring, for example, to actions) :

Yàyà mu kè ?                      How are you ? (*lit.* how are we ?)

Yàyà zā à yi dà shī ?              What should be done with it ?

kōyàyà, *however, any way possible :*

Kōyàyà zā à gyārà shi bà          However it is fixed it (still) won't work.  
zāi yi aiki ba.

Kōyàyà akà sāmù zān              No matter how it was obtained I'll buy it.  
sāyā.

#### 4. Independent interrogative and indefinite nominals.

mè, *what ?* (introduced in Lesson 5, Vocabulary) :

Mè ya fàru ?                      What happened ?

Mè ka kè sô ?                      What do you want ?

Mè ya yi ? or Yā yi mè ? <sup>6</sup>      What did he do ? or He did what ?

Mènè nè ? or Mècè cè ?              What is it (*m.* or *f.*) ?

komènè nè, *whatever it is :*

Zān sàyā komènè nè              I'll buy (it) whatever you say (*lit.* whatever your word is).  
māganàrkà.

Kōmènè nè ya kè yī bā shi          Whatever he does is not good.  
dā kyāu.

kōmè<sup>7</sup> *anything, everything, whatever :*

Bai kāmō kōmè ba.                      He didn't bring anything.

Allà yā san kōmè.                      God knows everything.

<sup>6</sup> See footnote 2 on page 113.

<sup>7</sup> Note that in these compounds, which are always written as single words, the interrogatives (*mè* and *wā*) change to high tone.

Tā shiryā kōmè dà kōmè.          She (has) prepared everything (necessary).

Kōmè ka sāmù rābonkà nè.          Whatever you get is your lot.

wā (*pl.* su wā), *who ?* (introduced in Lesson 6, Vocabulary) :

Wā ya yi ?                              Who did it ?

Wānè nè ? or Wācè cè ?              Who is it (*m.* or *f.*) ?

Su wānè nè sukà zō ?              Who (*pl.*) came ?

kōwānè nè, *whoever it is :*

Kōwānè nè ya zō kà                  Whoever comes accept him.  
kārḡē shi.

kōwā,<sup>8</sup> *anyone, everyone, whoever :*

Kōwā yā tāfi gidā.                      Everyone has gone home.

Bai ga kōwā ba.                        He didn't see anyone.

Kōwā dà kōwā sukà zō.              Everyone came.

wānnè (*f.* wāccè ; *pl.* wāḡānnè), *which one ? :*

Wānnè akà kāmō ?                      Which one was brought ?

Wāccè ta dafā wannān                  Which one (*f.*) cooked this meat ?  
nāmā ?

kōwānnè (*f.* kōwāccè ; *pl.* kōwāḡānnè), *whichever, everyone, anyone :*

Kōwānnè ya bā kà kà                  Whichever he gives you take (it).  
ḡaukà.

Kōwāḡānnensu sukà bar mù.          Everyone of them left us.

#### 5. Interrogative and indefinite quantifiers (see also Lesson 11).

nawā, *how much ? , how many ? :*

Kudinsā nawā nè ?                      How much does it cost ?

Kā sāyi gōrò nawā ?                  How many kolanuts did you buy ?

<sup>8</sup> See footnote 7 on page 114.

**kōnawà**, *however much, however many* :

**Kōnawà ya bā ni, yanà dà kyāu.** However much/many he gives me it's okay (with me).

**Kà sàyā kōnawà kufinsà.** Buy it whatever its price.

#### 6. Interrogative and indefinite *specifiers*.

**wàné** (f. **wàcè** ; pl. **wadānnè**), *what (one) ? , which (one) ?* :

**Wàné aikì zāi yi ?** What work will he (or is he to) do ?

**Wàcè hanyà zā mù bi ?** Which path shall we follow?

**Wadānnè mutānè sukà zō ?** Which people came ?

**kōwàné** (f. **kōwàcè** ; pl. **kōwadānnè**), *every (one), any (one), whatever* :

**Kōwàné mùtūm yanà dà mōtā à kasarmù.** Everyone has a car in our country.

**Àkwai maròkà à kōwàcè kàsuwā.** There are beggars in every market.

7. The interrogative and indefinite specifiers are often followed by **irì**, *kind, sort*. In this context the gender and number of the specifier is determined not by **irì** but by the nominal following **irì**. **Irì** retains its masculine singular form.

**Wàné irin aikì zā mù yi ?** What kind of work will we do ?

**Wàcè irin fitilā ka sàyā ?** What kind of lantern did you buy ?

**Wadānnè irin mutānè nè wadānnān ?** What kind of people are these ?

**Zāi kàwō kōwàcè irin rigā.** He will bring every kind of gown.

**Àkwai kōwàné irin àbinci à wurin.** There is every kind of food in that place.

*Note* : This rule applies also with the specifiers **wani**, **wannān** and **wancān** introduced in Lesson 10.

**Wani irin tsuntsū nè.** It's a certain kind of bird.

**Nā ga wata irin rigā à cān.** I saw a (different) kind of gown there.

**Irin wadānnān<sup>9</sup> mutānè bā kyāu.** These kinds of people are no good.

#### 8. There are several ways of *asking a question* in Hausa :

(a) By using an interrogative nominal (plus interrogative intonation) :

**Īnā garì ?** Where is the town ?

**Mènè nè wannān ?** What is this ?

(b) By using the particles **kō**<sup>10</sup> or **nē**, or the expression **kō bā hakà ba ?**, or *isn't it so ?*, at the end of a sentence (plus interrogative intonation) :

**Kanā dà kudī kō ?<sup>10</sup>** Have you any money ?

**Yārō yā zaunā nē ?** Has the boy sat down ?

**Yārō yā tafi kàsuwā nè ?** Has the boy gone to market ?

**Gāskiyā nè, kō (bā hakà ba) ?<sup>10</sup>** It is true, isn't it ?

(c) The particle **shin/shīn**, *could it be ?* (plus interrogative intonation) is also common in interrogative contexts such as the following : <sup>11</sup>

<sup>9</sup> Hausa prefers to reverse the normal order of *specifier + iri* with **wannān** and **wancān**, although **wadānnān irin mutānè** would also be understood.

<sup>10</sup> **Kō** used as a question word is actually an abbreviated form of **kō bā hakà ba**. Note the parallel expression in English, *Are you coming or . . . ?* for *... or aren't you ?*

<sup>11</sup> The use of this particle is similar to that of *say* or *look* (here) as question introducers in English, e.g. *Say, are you coming ?*, *Look, can you prove that ?*

<b>Shin kā san shì ?</b>	Do you (by any chance) know him ?
<b>Shīn dà aiki à wurinkà ?</b>	Say, do you have a job (for me) ?

- (d) A change of the intonation pattern of the utterance as described in Lesson 3, section 6, is frequently employed by itself to change an utterance from a statement to a question and, in addition, is regularly employed with each of the above question words by most speakers. A partial exception to this rule is that some speakers will not employ interrogative intonation at all times with interrogative nominals (category (a) above).

## VOCABULARY

*Nominals*

<b>àllūrà (f.)</b>	needle, inoculation
<b>bàdi (f.)</b>	next year
<b>bana (f.)</b>	this year
<b>bàra (f.)</b>	last year
<b>cīwò</b>	illness, injury
<b>fātā</b>	hope, hoping that
<b>kō'inā</b>	everywhere, anywhere
<b>kōwā</b>	everyone, anyone
<b>kōwānnē</b>	whichever, everyone, anyone
<b>kōyāushē,</b> <b>kōyāushe</b>	whenever
<b>kōyāyā</b>	however, in whatever way
<b>likitā</b>	doctor
<b>māgāni</b>	medicine
<b>maròfi (pl.)</b> <b>maròkā</b>	beggar
<b>muryā (f.)</b>	voice

<b>wānnē (f.)</b>	
<b>wāccē ; pl.</b>	
<b>wādānnē)</b>	which one ?
<b>yāyā</b>	how ?
<b>zāzzāfi</b>	fever, malaria

*Verbals*

<b>bā dà</b>	give (when no indirect object follows)	<b>shin/shīn</b>	could it be ?
<b>dūbā</b>	look at, look around		
<b>gwadā</b>	measure, test, try to do		
<b>kashē</b>	kill		

*Particles**Important Phrases*

<b>cīwòn kāi</b>	headache
<b>cīwò yā</b>	you have become ill ( <i>lit.</i> sickness (has) caught you)
<b>kāmā ka</b>	caught you)
<b>shā māgāni</b>	take medicine
<b>(yānā) dà</b>	
<b>saufi or yā</b>	
<b>yi saufi</b>	it (illness) is (a bit) better
<b>zāzzāfi yā</b>	
<b>kāmā ni</b>	I have a fever ( <i>lit.</i> a fever has caught me)

## EXERCISES

Translate into English :

1. **Īnā kudīn dà na bā kà jiyā ?**
2. **Wācē mōtā zā kà tāfi à ciki ?**
3. **Nā ga wani irin wāsān dà bān gani ba dā.**
4. **Kōyāushē zāi zō bā nā sō in gan shi.**
5. **Yāu bā zān sàyi kōmē à kāsūwā ba.**

Translate into Hausa :

1. Do you know him ? He's got malaria.
2. Where did you go with our car ?

3. What kind of gown did you bring from the store ?  
 4. I have a lot of work everywhere in this town.  
 5. There I saw the chief who came to town yesterday.

### Dialogue

- Sulè : Uwargidā tā gayà mini bā ka dà lāfiyā.  
 Būbā : Hakā nē.  
 Sulè : Mē ya dāmē <sup>12</sup> kà ?  
 Būbā : Cīwòn kái nē.  
 Sulè : Kái, sànnu ! Kā shā māgāni nē ?  
 Būbā : Ī. Likitā yā yi mini àllūrā.  
 Sulè : Tò dà kyāu. Ākwai zāzzāfi kumā ?  
 Būbā : Ākwai dā, àmmā yānzū yā yi saukī.  
 Sulè : Mādāllā. Yāushē ya kāmā ka ?  
 Būbā : Ai, jiyā nē, lōkácín dà na kē nōmā.  
 Sulè : Tō, inā fātā Allā zāi bā dà saukī.  
 Būbā : Āmin.

<sup>12</sup> From dāmā (i/ē), bother.

## Lesson 22

### Noun Plurals

1. Noun pluralization is a highly complex feature of Hausa grammar. It is usually advisable simply to memorize the most common plural form of a given noun. It is, however, possible to classify Hausa noun plurals, and to arrange them in four major and several minor classes. Some nouns employ more than one plural, but usually a single plural form will be more prominent in a given area than any of the other forms. See Lesson 38 for further treatment of noun plurals.

2. *Class I* plurals are characterized by all high tones and an -ō . . . i ending. The -ō . . . i replaces the final vowel of the singular form, with the final consonant of the singular form reappearing between the ō and the i.<sup>1</sup> *Class I* is the largest class of plurals and includes most of the recent

<sup>1</sup> Here, as a rule (note two exceptions below—both recent borrowings from English), as throughout the language, the following consonants occurring before a, o or u change before a final i or e as follows :

t	becomes c,	e.g. : mōtā	car,	mōtōci (Class I)
			lorry	
d, z	become j,	e.g. : gidā	home	gidāje (Class III)
		ōdā	order	ōdōji or ōdōdi (Class I)
s	becomes sh	e.g. : tāsā	bowl	tāsōshi (Class I)
w	often becomes y	e.g. : kāsūwā	market	kāsūwōyi (sometimes kāsūwōwi) (Class I)

Illustrations of these changes in verbs are :

yā sātā	he stole (it)	yā sāci rigāta	he stole my gown
yā cizā	it (i.e. snake) bit (it)	yā cijē ni	it bit me
yā fānsā	he redeemed (it)	yā fānshē shi	he paid the ransom for him
canjī	(a noun) change	yā canzā/ canjā (shi)	he changed (it)



loanwords from English. The singular forms of most (but by no means all) of Class I nouns end in *-ā*.

<i>hanyā</i> (f.)	path, road	<i>hanyōyi</i>
<i>tēbūr</i>	table	<i>tēburōrī</i>
<i>tāmbayā</i> (f.)	question	<i>tāmbayōyi</i>
<i>fartanyā</i> (f.)	hoe	<i>fartanyōyi</i>

3. *Class II* plurals are characterized by a *-u...ā* ending with all tones high except the final *-ā*.<sup>2</sup> The *-u...ā* replaces the final vowel of the singular, the consonants *n*, *w* or *k* being the most common ones appearing between the *u* and the *ā*. Class II is the second largest class of plurals and includes many recent loanwords. Most of the disyllabic nouns with a low-high tone pattern in the singular and many with a high-low pattern (ending in a vowel other than *a*) belong to this class. Some nouns reduplicate their final syllable before the plural suffix, like the third and fourth examples below.

<i>kēkē</i>	bicycle	<i>kēkunā</i>
<i>dākī</i>	hut, room	<i>dākunā</i>
<i>ābū</i>	thing	<i>abūbuwā</i>
<i>sulē</i>	shilling	<i>sulūlukā</i> <sup>3</sup>

4. *Class III* plurals are characterized by a *-ā...ē* ending with a high-low-high tone pattern. The consonant appearing between the *ā* and the *ē* is typically either *y* or, where the first syllable of the root consists simply of a consonant plus a short vowel, the consonant introducing the final syllable of the singular form. Many of the oldest

<sup>2</sup> Note that these Class II plurals are virtually the only plurals in the language with a low final tone.

<sup>3</sup> Several shilling (10k) coins; in computing money the singular form is used with a number, e.g. seven shillings (70k) is *sulē* (not *sulūlukā*) *bakwāi*.

and commonest nouns in the language—especially those with a high-high tone pattern—belong to Class III.

<i>sūnā</i>	name	<i>sūnāyē</i>
<i>tsuntsū</i>	bird	<i>tsuntsāyē</i>
<i>birnī</i>	(walled) city	<i>birānē</i>
<i>wukā</i> (f.)	knife	<i>wukākē</i>
<i>wurī</i>	place	<i>wurārē</i>
<i>gidā</i>	home	<i>gidājē</i>

5. *Class IV* plurals are characterized by a *-ai* (infrequently *-au*), *-ī* or *-ū* suffix with all tones but that of the suffix low. Many nouns whose singulars consist of more than two syllables belong to Class IV. Some nouns reduplicate their final syllable before this plural suffix. Note that derived nouns of place and implement introduced in Lesson 30, sections 4 (b) and (c), belong in this class.

<i>ābōkī</i>	friend	<i>ābōkai</i>
<i>lābārī</i>	news	<i>lābārai</i> or <i>lābārū</i>
<i>mālām(ī)</i>	teacher	<i>mālāmai</i>
<i>kwabō</i>	penny	<i>kwābbai</i> (see note 3 on page 122)
<i>tsōhō/tsōfō</i>	old (thing)	<i>tsōfāfi</i>
<i>bākō</i>	guest	<i>bākī</i>
<i>gōnā</i>	farm	<i>gōnāki</i>
<i>kujērā</i> (f.)	chair	<i>kujērū</i>
<i>māganā</i> (f.)	word	<i>māgānānū</i>
<i>makarantā</i> (f.)	school	<i>mākārāntū</i>

6. Among the minor classes of noun plurals are:  
*Class V*—those with terminal *-ā...ā/ū*:

<i>sirdī</i>	saddle	<i>sirādā</i>
<i>karfē</i>	metal	<i>karāfā</i>
<i>dūtse</i>	rock, stone	<i>duwātsū</i>
<i>idō</i>	eye	<i>idānū</i>
<i>kafā</i> (f.)	leg	<i>kafāfū</i>

*Class VI*—those with terminal **-ā** or **-ā** in the plural from singulars with terminal **-ī** or **-ē** :

- (a) Plurals of **mā . . . ī** derived nouns signifying *agent*, etc. (see Lesson 30, section 4 (a)) :

<b>maḍinkī</b>	tailor	<b>maḍinkā</b>
<b>maḱērī</b>	blacksmith	<b>maḱērā</b>
<b>maròkī</b>	beggar	<b>maròkā</b>

- (b) Plurals ending in **-ā** with high-high-low tones (with, on occasion, a change of penultimate vowel) :

<b>cōkālī</b>	spoon	<b>cōkulā</b>
<b>fāṅfānē</b>	small (thing)	<b>fānānā</b>
<b>tākālmī</b>	shoe(s)	<b>tākalmā</b>

- (c) Plurals ending in **-ā** with high-high tones :

<b>màcē</b>	woman, wife	<b>mātā</b>
<b>mijī</b>	male, husband	<b>mazā</b>

*Class VII*—other plurals ending in **ā** :

- (a) Those with falling-high plurals :

<b>bābba</b>	big (thing)	<b>mānyā</b>
<b>yārō</b>	boy	<b>yārā</b>
<b>zōbē</b>	ring	<b>zōbbā</b>

- (b) **āwā** plurals (usually pluralizing ethnic designations whose singulars involve a **bā-** prefix—see Lesson 30, section 2) :

<b>Bātūrē</b>	European	<b>Tūrāwā</b>
<b>talākā</b>	peasant	<b>talakāwā</b>
<b>Bākanē</b>	Kano person	<b>kanāwā</b>
<b>bādūkū</b>	leather worker	<b>dūkāwā</b>

*Class VIII*—**aki/ākī** plurals :

<b>ākwiya</b>	goat	<b>awākī</b>
<b>dōkī</b>	horse	<b>dawākī</b>
<b>kāyā</b>	loads	<b>kāyāyyakī</b>
<b>tunkiyā</b>	sheep	<b>tumākī</b>

*Class IX*—those with terminal **-ū** and all high tones :

<b>māshī</b>	spear	<b>māsū</b>
<b>nāmā</b>	animal (wild)	<b>nāmū</b>
<b>sā, sāniyā</b>	bull, cow	<b>shānū</b>
<b>yātsā</b>	finger	<b>yātsū</b>

*Class X*—reduplicative plurals : <sup>4</sup>

<b>irī</b>	kind	<b>irī-irī</b>
<b>en'è</b>	Native	<b>en'è-en'è</b>
	Admini- stration	

7. Among the common plurals not classifiable as 'regular' in terms of the above classes are the following :

- (a) The specifiers (see Lessons 10 and 21, section 6) e.g. :

<b>wannān</b>	this	<b>wadānnān</b>
<b>wani</b>	a (certain)	<b>wadānsu</b>
<b>kōwānē</b>	every(one)	<b>kōwādānnē</b>

- (b) Kinship terms (see also Lesson 35) :

<b>dā</b>	<b>'yā (màcē)</b>	<b>'yā'yā</b>
son	daughter	children, offspring

**'yā'yā mazā**  
sons

**'yā'yā mātā**  
daughters

<b>ūbā</b>	<b>uwā</b>	<b>iyāyē</b>
father	mother	parents
<b>ḍan'uwā</b>	<b>'yar'uwā</b>	<b>'yan'uwā</b>
brother	sister	brothers and sisters, siblings

<b>ḍan'ūbā</b>	<b>'yar'ūbā</b>	<b>'yan'ūbā</b>
half-brother	half-sister	half-brothers and half-sisters

<sup>4</sup> See Lesson 28, section 9, for another reduplicative construction sometimes regarded as pluralization.

<b>wā</b>	<b>yā</b>	<b>yāyyē</b>
elder brother	elder sister	elder siblings
<b>fanē</b>	<b>fanwā</b>	<b>fānnē</b>
younger brother	younger sister	younger siblings
		'yam mātā (employed as a plural of yārinyā, girl, or of būdurwā, unmarried, young woman)

Plurals of previous vocabulary words not listed as examples above.

## Class I

<b>kāsuwā (f.)</b>	market	<b>kāsuwōyi/kāsuwōwi</b>
<b>kōfā (f.)</b>	door(way)	<b>kōfōfi</b>
<b>lāifi</b>	fault	<b>laifōfi (or Class II laifuffukā)</b>
<b>likitā</b>	doctor	<b>likitōci</b>
<b>muryā (f.)</b>	voice	<b>muryōyi</b>
<b>nāmā</b>	animal (wild)	<b>nāmōmi (or Class VII nāmū)</b>
<b>tāgā (f.)</b>	window	<b>tāgōgi</b>
<b>tātsūnyā (f.)</b>	fable	<b>tātsūniyōyi</b>
<b>tāyā (f.)</b>	tyre	<b>tāyōyi</b>

## Class II

<b>āddā (f.)</b>	matchet	<b>addunā</b>
<b>aiki</b>	work	<b>ayyukā</b>
<b>garī</b>	town	<b>garūruwā or garurrukā</b>
<b>itācē</b>	wood, tree	<b>itātuwā</b>
<b>jāki</b>	donkey	<b>jākunā</b>
<b>kānti</b>	store	<b>kantunā</b>
<b>kārē</b>	dog	<b>karnukā</b>
<b>kōgi</b>	river	<b>kōgunā</b>
<b>māgāni</b>	medicine	<b>māgungunā</b>

<b>rāmī</b>	hole	<b>rāmunā or rāmummukā</b>
<b>rīgā (f.)</b>	gown	<b>rīgunā</b>
<b>sarki</b>	chief	<b>sarakunā</b>
<b>zanē</b>	body cloth	<b>zannuwā</b>

## Class III

<b>baki</b>	black (thing)	<b>bakāfē</b>
<b>bērā</b>	mouse, rat	<b>bērāyē</b>
<b>dōgō</b>	long (thing)	<b>dōgāyē/dōgwāyē</b>
<b>fari</b>	white (thing)	<b>farārē</b>
<b>jirgi</b>	boat	<b>jirāgē</b>
<b>kasā</b>	country	<b>kasāshē</b>
<b>mūtām</b>	man	<b>mutānē</b>
<b>uwā (f.)</b>	mother	<b>uwāyē, iyāyē</b>

## Class IV

<b>ākwāti</b>	box	<b>ākwātai (or Class II ākwātunā)</b>
<b>ālūrā (f.)</b>	needle	<b>ālūrai</b>
<b>būkātā (f.)</b>	need	<b>būkātai or būkātū</b>
<b>dālīli</b>	reason	<b>dālilai</b>
<b>fitilā (f.)</b>	lamp	<b>fitilū (or Class I fitilōli)</b>
<b>gājērē</b>	short (thing)	<b>gājērū or gājējjerū</b>
<b>kuskurē</b>	mistake	<b>kūskūrai or kūrākūrai</b>
<b>littāfi</b>	book	<b>littāttāfai or littāfai</b>
<b>sābō</b>	new (thing)	<b>sābābbi</b>
<b>shèkarā (f.)</b>	year	<b>shèkarū</b>
<b>wākīli</b>	representative	<b>wākilai</b>

## EXERCISES

Translate into English :

1. Mōtōci sun kashē mutānē dā yawā bāra.
2. Anā sō likitōci sū yi aikinsū dā kyāu.
3. Mazā sun fi mātā farfi.
4. Inā gidājēn dā mukā bar kāyammū ā ciki jiyā ?

5. **Yā àikē ni wurin mǎnyan mutānen gārī dōmin sunà sō**  
**in yi musu māganà.**

Translate into Hausa :

1. There are many schools in African countries.
2. Hausa have many chairs in their homes.
3. Certain books have fables in them.
4. There are not many cars in some countries.
5. The beggars that were here yesterday are not here today.

### Dialogue

Sulēmānù : Mè a kè yī à gārīn ?

Ishākù : Ai sunà wāsā — wāsan ran kāsūwā.

Sulēmānù : Tò dà kyāu. Wānè irīn wāsā su kè yī ?

Ishākù : Kōwānè irī. Bā irīn dà bà zā sù yi ba.

Sulēmānù : Mutānè dà yawà sunà wurīn nē ?

Ishākù : Sòsai ! Àkwai mazā dà mātā, yārā dà tsōfāfi.

Sulēmānù : Zā sù yārda in jē in gani ?

Ishākù : Ai zā sù yārda mǎnà ! Bāri mù jē tàre.

Sulēmānù : Tò dà kyāu. Zā kà yi rawā nē ?

Ishākù : Kāi ! Nī, bā nà rawā yānzū. Nā tsūfa kwarai !

Sulēmānù : Tò bā láifi.

Ishākù : Kai fà ? Zā kà gwadà wāsan ?

Sulēmānù : Á'á. Nī, bān iyā irīn nākù rawān ba.

Ishākù : Tò, bāri mù tsayā mù dūbā kawāi.

Sulēmānù : Tò dà kyāu.

## Lesson 23

### Adjectival Nominals ; Comparison

1. *Adjectival* nominals are distinguishable as a subclass of nominals primarily by the fact that, when they are employed as modifiers, they ordinarily precede rather than follow what they modify. Adjectival nominals (with the exception of the quantifiers—see Lesson 11) also typically have both masculine and feminine as well as plural forms.

2. It is important to recognize that adjectival nominals are true nominals, not simply adjectives called by a more technical name. There is no separate category of words in Hausa corresponding to what are termed 'adjectives' in European languages. An adjectival nominal in Hausa is a noun which designates basically *a person or thing characterized by the particular quality indicated*—not merely the quality itself.

Adjectives in European languages cannot stand alone (with an article) as sentence subjects or objects. Sentences like the following are not correct in English :

The big went home.

He hit the red.

In Hausa, however, since the words which translate English adjectives are nouns and can stand alone as sentence subjects or objects, it is perfectly proper to say :

Bābba yā tafi gidā.

The big (one) went home.

Yā būgi jān.

He hit the red (one).

Tsōhuwā tā dāwō.

The old (woman) has returned.

Mānyā sun zō gārimmū.

Important (people) have come to our town.



3. The referential **-n/-r**, when employed to join two nominals, is always suffixed to the first. When the first nominal is an adjectival nominal, this means that the referential is suffixed to the modifier (the adjectival nominal) rather than to the head nominal of the phrase, e.g. :

Modifier	Head	
bàbban	gidā	the large home
dōguwar	hanyà	the long road

Note that this is a slightly different usage of the referential in Hausa ; ordinarily the **-n/-r** is suffixed to the head nominal rather than to the modifier, e.g. :

Head	Modifier	
gidan	sarki	the home of the chief
mātar	Bellò	Bello's wife

The reason for this is that ordinary nouns (technically known as *independent nominals*) when employed as modifiers follow the noun (the head of the phrase) that they modify. Adjectival nominals ordinarily precede the noun that they modify. The referential is in either case suffixed to the first nominal.

4. The most common adjectival nominals are :

Masculine	Feminine	Plural	Meaning
bàbba	bàbba	mānyā	a big thing
kàrami	kàramā	kanānā	a small thing
kānkanè	kānkanuwā	kanānā	a small thing
gàjērè	gàjeriyā	gàjèrū	a short thing
dōgō	dōguwā	dōgwāyè	a tall/long thing
sābō	sābuwā	sābābbi	a new thing
tsōhō/tsōfō	tsōhuwā/ tsōfuwā	tsōfāfi	an old thing
mūgū	mūgūwā/ mugunya	miyāgū/ mūggā	an evil thing

Masculine	Feminine	Plural	Meaning
jā	jā	jājāyè	a red thing
baki	bakā	bakāfè	a black thing
fari	farā	farārè	a white thing
kōrè	kōriyā	kwārrā	a (light) green thing
shūdī	shūdiyā	shūddā	a (light) blue thing
rāwayà	rāwayà	rāwayū	a yellow thing

5. Adjectival nominals may also be employed appositionally as modifiers. The referential **-n/-r** is not used in appositional constructions.

**gidā bābba** a large house (*lit.* a house, a big one)

This type of construction is, however, less common than that described in section 3 above for nearly all the adjectival nominals except the quantifiers and **kānkanè** :

**Yārò kànkane yā zō.** A small boy has come.

**Sarki biyu sunā nān.** Two chiefs are here.

6. A more common type of appositional modification involves the particle **māi** (*pl. māsu*), *possessor of...*, *characterized by...* (see Lesson 14). Many independent nominals, and even nominal and verbal phrases, may be converted into modifiers by adding **māi** as a prefix or introducer.

**Yā bā mù àbinci māi dāfi.** He gave us (very) good food.

**Yanā dà kudī māi yawā (or dà yawā).** He has a lot of money.

**Yā yi manā aiki māi kyāu.** He did good work for us.

**Akwai dawāki māsu girmā<sup>1</sup> à wurin.** There are (very) large horses there.

The word **maràs** (*pl. marāsā*), *lacking*, is employed to introduce appositional constructions as the negative of **māi** :

<sup>1</sup> Only **girmā** (never **bàbba**) can be used with **māi**, **maràs**, or in comparison, to mean *big/large*.

- Wani yārò maràs<sup>2</sup> hankàlì yā zō.** A certain senseless boy has come.  
**An bā mù abūbuwà maràsā àmfānì.** They have given us useless things.

Constructions introduced by **mài** and **maràs** are frequently employed independently (not as modifiers) as well:

- Mài gidā bāi dāwō ba tūkùn.** The head of the house has not returned yet.  
**Ìnā mài mōtā?** Where is the owner/driver of the lorry?  
**Bā à sōn maràs<sup>2</sup> kyāu.** No one wants a poor (quality) one.  
**Māsu dawāki sun dāwō.** The horsemen have returned.

7. Doubling of the colour terms indicates less intensity than the original forms. The final vowel of the colour term shortens in both occurrences.

- Hannūnā yā kōmā baki-baki.** My hand has become blackish.  
**Wàndonsā shūdī-shūdī nē.** His trousers are bluish.  
**Fātārsā tā zama rāwayā-rāwayā.** His skin was yellowish.

8. *Comparison* in Hausa involves the use of the verbs **fi**, *surpass*, and **kai**, *reach*, *arrive at*, e.g.:

A surpasses B in ...

- Bellò yā fi Mūsā girmā.<sup>3</sup>** Bello is bigger than Musa.

<sup>2</sup> It is common for the first consonant of the following word to replace the -s of **maràs** in pronunciation (though the -s is ordinarily written). Thus the pronunciations here would be **marāh hankàlì**, **marāk kyāu**.

<sup>3</sup> See footnote 1 on page 131.

- Yārò yā fi ùbansā wàyō.** The boy is cleverer than his father.  
**Rìgā tā fi wàndō tsàdā.** A gown is more expensive than trousers.  
**Sulè yā fi sù dukā ƙarfi.** Sule is stronger than all of them.  
 A does not reach B in ...  
**Bellò bāi kai Mūsā girmā<sup>4</sup> ba.** Bello is not as big as Musa.  
**Talākā bāi kai sarki arziki ba.** A peasant is not as rich as a chief.  
 A is the same as B in ...  
**Audù yā kai ùbansā tsawō.** Audu is as tall as his father.  
**Wutā tā kai rānā zāfi.** Fire is as hot as sunshine.  
 A surpasses all in ...  
**'Yarsā tā fi dukā kyāu.** His daughter is the most beautiful of all.  
**Jirgin samā yā fi dukā gudù.** An aeroplane is the fastest of all.  
**Aikin lēbūrā yā fi dukā wuyā.** Working as a labourer is the most difficult (work) of all.

## VOCABULARY

*Nominals*

àmfānì	usefulness
arziki	wealth
fātā (f.) (pl. fātōci or fātū)	skin, hide
girmā	bigness
gudù	running, speed
hàƙuri	patience

<sup>4</sup> See footnote 1 on page 131.

jiki	body
kāḍan	a small amount
kibiyā (f.) (pl. kibiyōyī or kibau)	arrow
kōrè (f. kōrlyā; pl. kwārrā)	a (light) green thing
kūkā	a cry
kānkanè (f. kānkanūwā; pl. kanānā)	a small thing
lēburā (pl. lēburōrī)	labourer
mahārbi (pl. mahārbā)	hunter
mūgū (f. mūgūwā; pl. miyāgū)	an evil thing
rāwayā (pl. rāwayū)	a yellow thing
shāhō (pl. shāhunā)	hawk
shūdī (f. shūdiyā; pl. shūddā)	a (light) blue thing
talākā (pl. talakāwā)	peasant, commoner
tsawō	length, height
tsūtsā (f.) (pl. tsūtsōtsī)	worm, grub
wāyō	cleverness
'yā	daughter

## Verbals

gāmu (dā)	meet (with)
fi	refuse, hate
sākā (i/ē)	release
sākè	change, repeat
sāuka	get off, descend, land, arrive, lodge
zama	become

## Particles

marās (pl. marāsā)	lacking, without
māsu	possessors of . . . , doers of . . . (plural of māi)

## Important Phrases

an jimā kāḍan (or jim  
kāḍan)

a little while later

## EXERCISES

Translate into English :

1. Wadansu mānyan jirāgen samā sun sāuka à Kanò.
2. Māsu nēman ābinci sun sāmī kāḍan.
3. Wannān karamin littāfi yā fi wancān bābba dādin kārātū.
4. Kanānān yārā sunā wāsā à gidan tsōhō.
5. Yā sā bābbar rigā āmmā bai yi rawā ba.

Translate into Hausa :

1. Kano is not as big as Lagos.
2. His gown is reddish.
3. His horse is as fast as mine.
4. Many short people are seated in the hut.
5. The white ones are prettier than the black ones.

## Fable

Kōwā Yanā Dā Wandā Ya Fi Shi Karfi<sup>5</sup>

Wata rānā wani karamin tsuntsū ya kāmā tsūtsā. Zāi cī tā, sai tsūtsā ta yi kūkā, ta cè, 'sākè nī mānā !'

Tsuntsūn ya cè, 'Ā'ā, ai zān cī kī, don nā fi kī karfi.'

Sai ya dāuki karamar tsūtsā, ya cī tā.

Dā ya gamā cīntā sai wani shāhō ya gan shī. Sai shāhōn ya kāmā karamin tsuntsū. Zāi cī shī, sai tsuntsūn ya yi kūkā, ya cè, 'Kā yi minī hāfuri, kā sākè nī !'

Shāhōn ya fi, ya cè, 'Ai kai nē ābincīnā yāu, don nā fi kī girmā.'

Sai shāhōn ya cī tsuntsūn dā ya cī karamar tsūtsā.

Kāfin shāhōn yā gamā cīn tsuntsūn sai gā wata mīkiyā<sup>6</sup> ta fādī à kānsā. Sai shāhōn ya fārā kūkā, āmmā mīkiyār bā tā sākè shī ba dōmin tā fi shī karfi.

<sup>5</sup> See *Ka Kara Karatu*, page 18, and Abraham, R. C., *Hausa Literature*, page 43, for another version of this story.

<sup>6</sup> A large bird of prey whose ornithological name is Ruppell's griffon.

An jimà kàɗan mīkiyār ta tāshi samā. Bā tā dadè ba sai ta ji kibiyā à jikintā. Āshē wani mahārbi yā gan tā, ya kashē ta.

Mikiyār tā gāmu dà wandà ya fi sù dukà farfi kē nan.

## Lesson 24

### Adverbial Nominals and Ideophones

1. Adverbial nominals, though they regularly occur in positions occupied by nominals (and, therefore, must be classified as nominals), differ from other subclasses of nominals in several ways :

- (a) They do not have plural forms.
- (b) They rarely occur as subjects or objects.<sup>1</sup>
- (c) They rarely end in a long vowel.
- (d) Many adverbial nominals are derived from independent nominals (see section 2 (b) below).
- (e) They cannot be preceded by **māi/māsu**.
- (f) They do not ordinarily take the referential (-n/-r) suffix.<sup>2</sup> Modifiers of these nominals are, therefore, typically introduced by a relater (usually **dā**).

2. Adverbial nominals are divisible into two major subclasses :

- (a) Those which are not derivable from independent nominals. Some of the more important of these words are :

<b>bādi</b>	next year	<b>dāban</b>	different
<b>bana</b>	this year	<b>daidai</b>	exactly
<b>banzā</b>	worthlessly	<b>dōlè</b>	of necessity
<b>bāra</b>	last year	<b>dāzu</b>	just now
<b>dā</b>	previously	<b>gabās</b>	east

<sup>1</sup> When they do occur as subjects they usually take *feminine* concords (see the next to last example under 2 (a) below).

<sup>2</sup> Except when followed by **nān/nān**, e.g. **banan nān** = *this (very) year*.



<b>gòbe</b>	tomorrow	<b>ƙwarai</b>	very much
<b>hakà</b>	thus	<b>lallē</b>	certainly
<b>jibi</b>	day after	<b>nēsà</b>	far away
	tomorrow	<b>sànnu</b>	slowly
<b>jiyà</b>	yesterday	<b>sòsai</b>	really
<b>kàdan</b>	a small amount	<b>tilàs</b>	of necessity,
<b>kawàì</b>	only		perforce
<b>kullum</b>	always	<b>yànzù</b>	now
<b>kusa</b>	close	<b>yâu</b>	today

**Bà yà sô yà yi aikì à  
banzā.**

He doesn't want to do work  
that is not worthwhile or  
work for nothing

**Nā kàwô wani àbù  
dàban.**

I have brought something  
different.

**Lissāfinsā bà daidai  
ba nē.**

His arithmetic is not  
correct.

**Zāi yàrdà nē ? Ai, tilàs  
nē.**

Will he agree ? Why, of  
necessity (=he'll have to).

**Yanà zuwà wurimmù  
kullum.**

He regularly comes to (see)  
us.

**Dà ya zô kusa mukà  
gan shì.**

When he came close we saw  
him.

**Lallē zāi zô.**

He will come for sure/he is  
sure to come.

**Sànnu bā tà hanà  
zuwà.**

(Going) slowly doesn't pre-  
vent (one's) arriving.

**Tilàs nē à yī shì.**

It must be done.

- (b) Those which are derivable from independent nominals. The majority of the nominal relaters listed and illustrated in Lesson 17, section 5, are suffixed forms of many of the same independent nominals. The adverbial nominal form is typically the same as the independent nominal form except that the final vowel is short. Sometimes there is a change of tone

as well. Some of the more important of this type of adverbial nominal are :

<b>arēwa</b>	northwards	<b>kudù</b>	southwards
<b>bāya</b>	backwards	<b>ƙasà</b>	downward
<b>cikì</b>	inside	<b>nīsa</b>	far away
<b>dāma</b>	to the right	<b>samà</b>	upward
<b>gàba</b>	in front (of)	<b>wàje</b>	outside
<b>hagu/hagun</b>	to the left	<b>yamma</b>	westward

**Yā tafi arēwa dà.**

**Kanò.**

He has gone north of Kano.

**Mun bi hanyar dāma.**

We followed the road to the  
right.

**Yā fādi ƙasà.**

He fell down to the ground.

**Tsuntsū yā tashi samà.**

The bird took wing.

**Sun fita wàje.**

They have gone outside.

3. Certain adverbial nominals may be intensified or made more definite by doubling, e.g. :

**Dā dā akà ginà wannan  
bangô.**

A long long time ago this  
wall was built.

**Anà yayyafi kàdan kàdan.**

It's drizzling a (very) little  
bit.

**Mun yi kusa kusa (or  
kurkusa) dà shì.**

We got very close to him.

**Kùnkurū yanà tafiya sànnu  
sànnu.**

The tortoise is walking  
very slowly.

**Zāi yī shì yànzù yànzù.**

He will do it right now.

**Zāi yī shì yâu yâu.**

He will do it today (for  
sure).

**Jirgin samà yā yi ƙasà ƙasà.**

The aeroplane began to  
descend.

**Yā yi samà samà.**

It went right up.

4. A large number of relater phrases and stylized phrases

of other types function adverbially in Hausa. Most, but by no means all, of these are introduced by the relater *dà*. A few of the more common expressions of this type are :

(à hankàlì)	<b>Sai kà rikè shi à hankàlì.</b> You must hold it carefully.
(an jimà)	<b>Zài zò an jimà.</b> He will come after a while.
(bâ làbàrì)	<b>Bâ làbàrì ya kāmà shi.</b> Without warning he caught it.
(bâ shakkà)	<b>Bâ shakkà zā kà san shi.</b> Without a doubt you will know him.
(dà dāmuna)	<b>Anà ruwā dà yawā dà dāmuna.</b> It rains a lot in the rainy season.
(dà kyar)	<b>Dà kyar na fid dà shi.</b> With difficulty I got (= I hardly got) it out.
(dà karfi)	<b>Yā yi kūkà da karfi.</b> He cried loudly ( <i>lit.</i> strongly).
(dà fāri)	<b>Dà fāri zā mù nēmi tashà.</b> First of all we will look for the station.
(dà rāni)	<b>Dà rāni bā à ruwā.</b> It doesn't rain during the dry season.
(dà saurì)	<b>Yā iyà gudù dà saurì.</b> He can run fast.
(dà wuri)	<b>Zò nān dà wuri.</b> Come here in good time!
(gāba daya)	<b>Sun tashì gāba daya.</b> They left all together (and at one time).
(har yānzū)	<b>Bai zò ba har yānzū.</b> He still hasn't come.
(nan dà nan)	<b>Nan dà nan sukà gudù.</b> At once they ran (away).
(tun dà dadēwā)	<b>Yanà nan tun dà dadēwā.</b> He has been here for a long time.

(tun dà wuri)	<b>Nā zò tun dà wuri.</b> I came early/in good time.
(tun dā)	<b>Anà yīnsà hakà tun dā.</b> It has been done this way from olden times.

5. *Ideophones* are a large group of very specialized particles varying widely from each other and, very often, from all other words in the language. A given ideophone is, typically, restricted in its usage to occurrence in quite a limited number of contexts (often as a modifier of but a single word) :

(a) Ideophones modifying nominals.

Each colour term (and many other nominals) has one or more ideophones which occur with the term to intensify what it indicates :

jà <sup>3</sup> wur ; já <sup>3</sup> jir ; já <sup>3</sup> zur	red as red can be, scarlet, blood-red
bakì kirin ; bakì sidiḡ ; bakì sil	jet-black, black as pitch
fari fat ; fari kal	snow-white
kōrè shar	bright green
arèwa sak	due north
kudù sak	due south
mutānē tinjim	people beyond number, people galore
lāfiyā lau	completely well
sābō ful	brand new
ḡaya tak	one and only one
karfè gōmā cif	exactly ten o'clock

(b) Ideophones modifying verbals.

A number of ideophones are employed as verb modifiers. Some of these are onomatopoeic. :

<sup>3</sup> Note that with wur/jir/zur the tone of jā drops to low.

tā sauka jirif	it (e.g. a vulture) landed 'kerplunk'
yā cika fal	it's chock full
yā kōnē kūrmas	it's completely burnt up, burnt to ashes
yi maza !	be quick !
yā yi tsit	he kept silence, kept mum
yā yi but	he suddenly 'popped out' (from hiding)
yā fitō futuk	he emerged stark naked
an kullē kam	it was locked securely
sun yi jūrum	they stood despondently
kā yi farat	do (it) at once
yanā zāune sūkūkū	he's sitting despondently
sun bī sū wōhō wōhō	they followed them, booing
kā yi shirū	be quiet !, shut up !

6. Three particles of frequent occurrence which are usually labelled 'adverbs' are **wātakilā/watakilā/kilā**, *probably, perhaps, tūkūn(a), not yet, first, and ainū(n), very much.*

Wātakilā zāi zō gòbe.	Probably he will come tomorrow.
Bāi dāwō ba tūkūn.	He hasn't returned yet.
Bāri in shiryā kāyānā tūkūna.	Let me prepare my loads first.
Yanā gudū dā saurī ainū.	He is running very fast.

## VOCABULARY

## Nominals

arēwa	northward
bangō (pl. bang(w)āyē)	wall, book cover
banzā	worthlessly, useless thing, etc.
dāban	different

dāma	to the right
dāmuna (f.)	rainy season
dōlē	of necessity, perforce
gabās	east
hagu/hagun	to the left
kudū	southwards
kullum/kullun	always
kusa	close
lallē	certainly
nēsā	far away
rānī	dry season
shakkā (f.)	doubt
tashā (f.)	(railway) station
tilās	of necessity, perforce
wāje	outside

## Verbals

cika	become full
cikā	fill, complete, fulfil
fitar (dā)/ fid dā	put out, take out
hayē	cross over (e.g. a river)
rikē	hold (on to), keep

## Particles

ainū(n)	very much
dā kyar	with difficulty
har	to the extent that, until
maza	quickly
tun	since

## EXERCISES

Translate into English :

1. Dā dāmuna wannān kōgī ya cika fal dā ruwā.
2. Dukammū mukā tashī gāba daya, mukā fitar dā shi wāje.
3. Dā na gan shi sai bā lābārī ya hau dōkī, ya gudū.
4. Dā dā ākwai wani tsōhō wandā ya shiryā gōnarsā ā bākin wannān hanyā.
5. Tilās nē sū sāmī aikī dā wuri. Zā kā bā sū ?

Translate into Hausa :

1. The tyre that I saw was brand new.
2. Run quickly and bring water.
3. She will prepare the food today for sure.
4. I want to go to my home first.
5. After a little while we will return to our homes.

*Dialogue*

Lawàl : Kàì, dàmunā tā yi sòsai !

Hasàn : Gàskiyarkà. Nā jē kōgī dà sáfē. Bān iyā in hayē ba.

Lawàl : Tō, yā cika nè ?

Hasàn : Yā cika fal ! Har karfin gudunsa yā bā ni tsòrō.

Lawàl : Lallē àbin tsòrō nè. Yanà gudù dà saurì ainùn.

Hasàn : Sòsai ! Har wani sà'ì zāi tàfi dà mùtùm.

Lawàl : Hakà nè. Ìdan wani yā fādī à ciki sai yā mutù.<sup>4</sup>

Hasàn : Sòsai ! Irin wannan kōgī mūgùn àbù nè.

Lawàl : Tō, yàya zā mù yi ?

Hasàn : Ai, sai mù bi wata hanyà dàban.<sup>4</sup>

Lawàl : Àmmā wata hanyà zā tā yi nīsā. Kō bà hakà ba ?

Hasàn : Hakà nè. Àmmā bā wata dàbārā.

Lawàl : Gàskiyarkà. Ai dōlè nè mù bi dōguwar hanyà kè nan.

Hasàn : Tō, mù tàfi.

<sup>4</sup> See Lesson 29, section 2, for usages of *sai* plus subjunctive.

## Lesson 25

### Verb Forms

1. The intricacy of the Hausa verb system is one of the more fascinating aspects of Hausa grammar. The most adequate overall classification of verbs to date is that of F. W. Parsons.<sup>1</sup> The major features of this system and the vast majority of Hausa verbs are organizable into seven categories (called 'Grades' by F. W. Parsons) on the basis of their terminal vowels and tone patterns.

Of these seven grades, the first three may be termed 'basic', while the remaining four may be termed 'derived'. That is, though there are several verbs which have derivative forms in more than one of the first three grades, the basic form of the majority of Hausa verbs will be either a Grade I, a Grade II or a Grade III form. From this basic form, however, may be derived up to four additional forms distinctive in both shape and meaning from the basic form. These derived forms are labelled Grades IV-VII, e.g. :

#### Basic Grades

I gamà<sup>2</sup>    tārà    II sàyā    kàrbā    III shiga    sàuka

#### Derived Grades

IV gamè	tārè	sayè	karbè	shigè	saukè
V gamar	tārar	sayar	—	shigar	saukar
VI gamō	tārō	sayō	karbō	shigō	saukō
VII gamu	tāru	sāyu	kārbu	shigu	sāuku

<sup>1</sup> See his *The Verbal System in Hausa* listed in the Bibliography of which the following is a summary. We are deeply grateful to Mr. Parsons both for the privilege of incorporating his analysis here and in Lesson 37, and for his detailed amplifications and corrections of this summary.

<sup>2</sup> See section 2 below for the meanings of these forms.



With many verbs certain of the forms do not occur. This is usually either because such forms would be meaningless or because the meaning that would be conveyed is already covered by some other word, making such a form unnecessary.

2. The characteristic patterns of the grades are as follows. Irregular forms and patterns of low frequency are not dealt with :

	Termi- nal	Tone	General Meaning
Grade	Vowel	Pattern	
I	-ā	high-low(-high/ low)	Basic : most Grade I verbs transitive, a few intransitive ( <i>gamā</i> , join together, finish ; <i>tārā</i> , gather together)
II	-ā	low-high(-low)/ (low-)low-high	Basic : always transitive ( <i>sāyā</i> , buy ; <i>kārḃā</i> , receive)
III	-a <sup>3</sup>	low-high(-low) <sup>3</sup>	Basic : intransitive ( <i>shiga</i> , enter (there) ; <i>sāuka</i> , descend)
IV	-ē	high-low(-high/ low)	Derived : most transitive, some intransitive. Signifying more complete or thorough action than basic ( <i>tārē</i> , gather all ; <i>sayē</i> , buy all ; <i>karḃē</i> , take away ; <i>shigē</i> , go through ; <i>saukē</i> , put down a load)

<sup>3</sup> A few Grade III verbs end in -i (e.g. *tāfi*, *gāji*) and a few have a high-low tone pattern (e.g. *tāshi*, *fādī*).

	Termi- nal	Tone	General Meaning
Grade	Vowel	Pattern	
V	-ar	high-high(-high)	Derived : transitive (requiring <i>dā</i> before direct object). Often a causative meaning, sometimes more specialized ( <i>gamar</i> , cause to become complete ; <i>sayar</i> , sell (lit. cause to buy) ; <i>shigar</i> , put inside ; <i>saukar</i> , lower)
VI	-ō	high-high(-high)	Derived : most transitive, some intransitive. Typically signifying action completed in vicinity of speaker ( <i>gamō</i> , finish and come ; <i>tārō</i> , gather here ; <i>sayō</i> , buy and bring ; <i>karḃō</i> , receive and bring ; <i>shigō</i> , enter here ; <i>saukō</i> , come down)
VII	-u	(low-)low-high	Derived : intransitive. Usually passive meaning ( <i>gāmu</i> , have met ; <i>tāru</i> , have gathered together ; <i>sāyu</i> , has been (well), bought ; <i>kārḃu</i> , has been collected in full ; <i>shigu</i> , be crowded ; <i>sāuku</i> , be comfortably settled in)

Note that, in general, monosyllabic verbs (e.g. *ci*, *bi*, etc.), high-high toned verbs ending in *-ā* (e.g. *kirā*, *jirā*, *biyā*) and certain other verbs (e.g. *gudū*, *mutū*, *sanī*, *ganī*), including some of the commonest in the language, do not fall within this system and may, therefore, be termed irregular, though even most of these have several derived grade forms.

3. The *Grade IV* or *-ē* form has, in addition to its *-ē* termination, a high-low or falling-high tone pattern for two-syllable verbs and a high-low-high pattern for three-syllable verbs.<sup>4</sup> If (rarely) the verb has more than three syllables, the final two syllables are low-high and all preceding syllables high. The *-ē* forms frequently indicate more complete, extensive or thorough action than the basic form of the verb.<sup>5</sup> With many verbs, however, the *-ē* form has virtually replaced the basic form in common usage so that very little, if any, difference in meaning remains between the *-ē* form and the basic form of those verbs. With a great many verbs, further, the *-ā* form is transitive and the *-ē* form intransitive.

open	<i>būdā</i>	<i>būdē</i>	open (and leave open)
beat	<i>bugā/</i> <i>būgā</i>	<i>bugē</i>	knock over/out
blow	<i>būsā</i>	<i>būshē</i>	get dry
eat	<i>ci</i>	<i>cīnyē</i>	eat all of
fill	<i>cikā</i>	<i>cikē</i>	fill completely
increase	<i>dadā</i>	<i>dadē</i>	spend a long time
pick up	<i>ḍaukā</i>	<i>ḍaukē</i>	remove (completely)
tie up,			
tie on	<i>ḍaurā</i>	<i>ḍaurē</i>	tie up, imprison
sew, make			
by sewing	<i>ḍinkā</i>	<i>ḍinkē</i>	sew up (completely)

<sup>4</sup> Subject to the changes noted in Lesson 15, section 9.

<sup>5</sup> Also often connoting excessive or destructive action.

go out	<i>fiṭa</i>	<i>wucē/</i> <i>fiṭē</i> <sup>6</sup>	pass by
chat (con-			
fidentially)	<i>gānā</i>	<i>gānē</i>	understand (completely)
rub (on)	<i>gōgā</i>	<i>gōgē</i>	rub (completely), rub off
go around	<i>kēwāyā</i>	<i>kēwāyē</i>	go around, surround
dip out	<i>kwāsā</i>	<i>kwāshē</i>	collect and remove all
increase	<i>kārā</i>	<i>kārē</i>	finish
step over	<i>kētārā</i>	<i>kētārē</i>	cross (e.g. river, road)
reduce			
(price)	<i>ragā</i>	<i>ragē</i>	reduce (anything)
cover	<i>ruḥā</i>	<i>ruḥē</i>	cover, close
buy	<i>sāyā</i>	<i>sāyē</i>	buy all of
enter	<i>shiga</i>	<i>shigē</i>	pass by, (event) come and go
(basic form		<i>warkē</i>	recover completely
apparently lost)			(from illness)
cut up	<i>yankā</i>	<i>yankē</i>	cut off, sever
pour	<i>zubā</i>	<i>zubē</i>	spill

4. The *Grade V* or *-ar* form (often termed *causative*) also has, in addition to its *-ar* termination, all high tones. The meaning of the *-ar* form of a given verb typically indicates that the performer of the action caused the action of the verb to come about.<sup>7</sup> The relater *dā* is required to introduce a direct object following an *-ar* verb. When a direct object follows, therefore, the final *-r* of the verb often becomes *-d*, e.g. *fiṭad dā*. Some dialects and individual speakers regularly employ *-s* in place of the final *-r*, especially in sentence-final position, e.g. *yā sayas*.

<sup>6</sup> Note the change from *-t-* (before *-a*) to *-c-* (before *-ē*). See footnote 1, Lesson 22.

<sup>7</sup> But there are other meanings as well, and these cannot always be readily deduced from that of the basic form of the verb (e.g. *gayar*).

eat	ci	ciyar (dà)	feed (animal)
go out	fiṭa	fiṭar (dà)	take out, remove
tell	gayà	gayar (dà)	greet
return	kōmà	kōmar (dà)	take back (something)
lie down	kwāntā	kwantar (dà)	put down, lay down
take the place of	màyā	mayar (dà)	put back, restore
dismount, descend	sauka	saukar (dà)	set down, lower
buy	sàya	sayar (dà)	sell
drink	shā	shāyar (dà)	water (an animal)
be sure	tabbātā	tabbatar (dà)	confirm (a fact)
stand, stop	tsayà	tsayar (dà)	cause to stand, stop, detain
get well	warkè	warkar (dà)	heal
sit down, live	zaunà	zaunar (dà)	seat (someone), settle (people in a place)
pour, throw (away) <sup>8</sup>	zubà	zubar (dà)	throw away, <sup>8</sup> pour/ spill out

5. If an indirect object is employed, it follows the -ar form immediately, e.g. :

Yā fiṭar mini.	He removed (it) for me.
Nā sayar masà.	I sold (it) to (or for) him.

If a direct object follows an -ar form (whether or not there is an indirect object), it is introduced by dà. If a pronoun object is employed, it takes the independent form (just as it would elsewhere after a relater).

Sun mayar dà kēkunànsù.	They returned their bicycles.
-------------------------	----------------------------------

<sup>8</sup> I.e. a number of things simultaneously.

An zaunar dà mū.	We were (caused to) sit down/settle.
Tā kwantar dà yārò.	She laid the boy down.

If both indirect and direct objects occur, the order is verb + indirect object + dà + direct object,<sup>9</sup> e.g. :

Yā sayar mini dà mōtā.	He sold me a car.
Nā saukar masà dà kāyansà.	I set his loads down for him.
Sun shāyar manà dà shānū.	They watered the cattle for us.
Kā gayar mini dà shī.	Greet him for me.

6. Several -ar forms have a shortened form which is commonly employed when a direct object, but no indirect object, follows. A -shē form may also be employed before a pronominal direct object with no following dà. The direct object pronouns are used with this form.

(ciyar)	Yā cī dà shī.	He fed it.
	Yā cīshē shī.	He fed it.
(fiṭar)	Nā fīd dà yārò.	I expelled/extricated the boy.
	Nā fīsshē shī.	I expelled/extricated him.
(gayar)	Mun gai dà sarkī.	We greeted the chief.
	Mun gaishē shī.	We greeted him.
(mayar)	Yā mai dà shānū.	He returned the cattle.
	Yā maishē sù.	He returned them.
(sayar)	Yā sai dà jākīnsà.	He has sold his donkey.
	Yā saishē shī.	He has sold it.
(shāyar)	Yā shā dà dōkī.	He watered the horse.
	Yā shāshē shī.	He watered it.

<sup>9</sup> Where the indirect object is a noun, Kano speakers frequently omit the dà, e.g. yā sayar wà Audū mōtā (rather than ... dà mōtā), he sold Audū a car.

- (tsayar) **Mun tsai dà mōtā.** We stopped the car.  
**Kadā kà tsaishē ni.** Do not detain me.  
 (zubar) **Sun zub dà tākārdū.** They threw the papers away.

7. The longer **-ar** forms may occur with no object at all. In this case the **dà** does not occur.<sup>10</sup>

- Wancān mūtūm yā kōmar.** That man returned (it).  
**Wancān mūtūm yā fitar.** That man took (it) out.  
**Īnā mōtārkā ? Ai, nā sayar.** Where's your car ? Oh, I've sold (it).

8. The *Grade VI* or **-ō** form has, in addition to its **-ō** termination (whatever the tonal pattern of the basic form of the verb), all high tones. The meaning of the **-ō** form of a given verb typically indicates that the action performed had reference to, or was completed in, the vicinity of the scene of the conversation or (in a story) the centre of interest at the time.

- |                              |              |                         |                               |
|------------------------------|--------------|-------------------------|-------------------------------|
| send (out)                   | <b>aikā</b>  | <b>aikō</b>             | send here                     |
| pick up, take                | <b>ɗaukā</b> | <b>ɗaukō</b>            | pick up and bring here, fetch |
| (basic form apparently lost) |              | <b>ɗāwō</b>             | return (here)                 |
| go out                       | <b>fiṭa</b>  | <b>fiṭō</b>             | come out                      |
| go (and return)              | <b>jē</b>    | <b>zō</b> <sup>11</sup> | come                          |
| carry, convey, reach (there) | <b>kai</b>   | <b>kāwō</b>             | bring, reach here             |
| catch                        | <b>kāmā</b>  | <b>kāmō</b>             | catch and bring here          |
| return (there)               | <b>kōmā</b>  | <b>kōmō</b>             | return (here)                 |
| seek                         | <b>nēmā</b>  | <b>nēmō</b>             | seek and bring                |

<sup>10</sup> Nor does the **dà** occur when, as in a relative clause, the object precedes the verb, e.g. **jākin dà na sayar**, *the donkey that I sold*.

<sup>11</sup> Note the change from **j-** (before **-e**) to **z-** (before **-o**). See Lesson 22, footnote 1.

- |                          |              |                             |  |
|--------------------------|--------------|-----------------------------|--|
| get                      | <b>sāmù</b>  | <b>sāmō</b>                 | get and bring                          |
| arrive (there), get down | <b>sàuka</b> | <b>saukō</b>                | arrive (here), come down               |
| enter (there)            | <b>shiga</b> | <b>shigō</b>                | enter (here)                           |
| go (away)                | <b>tāfi</b>  | <b>tafō/</b><br><b>tahō</b> | arrive, come                           |
| leave (on journey hence) | <b>tāshi</b> | <b>tāsō</b>                 | leave (and arrive from journey hither) |

9. The *Grade VII* or **-u** form has, in addition to its **-u** termination, a low-high tone pattern (all tones low except the final syllable which is high). The meaning of the **-u** form of a verb is typically passive, often with the added connotation of thoroughness or potentiality.

- |                   |                             |              |                                    |
|-------------------|-----------------------------|--------------|------------------------------------|
| fall in, collapse | <b>aukā</b>                 | <b>auku</b>  | happen, befall                     |
| cook              | <b>dafā</b>                 | <b>dāfu</b>  | be cooked (thoroughly)             |
| bother            | <b>ɗāmā</b>                 | <b>ɗāmu</b>  | be worried                         |
| begin             | <b>fārā</b>                 | <b>fāru</b>  | happen                             |
| join, finish      | <b>gamā</b>                 | <b>gāmu</b>  | (people) meet                      |
| rub               | <b>gōgā</b>                 | <b>gōgu</b>  | be experienced                     |
| repair (thing)    | <b>gyārā</b>                | <b>gyāru</b> | be repaired (completely)           |
| put on, wear      | <b>jītā</b>                 | <b>jītu</b>  | (people) get along well            |
| establish         | <b>kafā</b>                 | <b>kāfu</b>  | be established                     |
| increase (thing)  | <b>kārā</b>                 | <b>kāru</b>  | be increased                       |
| squeeze           | <b>matsā</b>                | <b>mātsu</b> | be under pressure                  |
| wind, appoint     | <b>naɗā</b>                 | <b>nāɗu</b>  | be wound, appointed, (people) meet |
| cause to meet     | <b>sāɗā</b>                 | <b>sāɗu</b>  | (people) meet                      |
| get, obtain       | <b>sāmā/</b><br><b>sāmù</b> | <b>sāmu</b>  | be obtainable/available, occur     |
| gather (trans.)   | <b>tārā</b>                 | <b>tāru</b>  | (group) gather (intr.), assemble   |
| do, make          | <b>yi</b>                   | <b>yīwu</b>  | be possible                        |



## VOCABULARY

## Nominals

<b>àsiri</b> ( <i>pl. àsirai</i> )	secret
<b>bàtun</b>	concerning (from the noun <b>bàtū</b> = <i>conversation, matter, affair</i> )
<b>hàsārà/àsārà</b>	loss due to some unlucky incident, misfortune
<b>kwānò</b> ( <i>pl. kwānōnī</i> )	basin, bowl, headpan, corrugated iron sheeting
<b>karfè</b>	iron
<b>tsammānī</b>	thinking, thought
<b>wākā</b> ( <i>f.</i> ) ( <i>pl. wākōkī</i> )	song, poem, hymn
<b>zūciyā</b> ( <i>f.</i> ) ( <i>pl. zūciyōyī or zūkātā</i> )	heart

## Verbals

<b>àuku</b>	happen
<b>bugà</b>	beat
<b>būshè</b>	get dry
<b>dāmu</b>	be worried
<b>gōgà</b>	rub
<b>gyārà</b>	repair, fix
<b>jita</b>	(people) get along well
<b>kafà</b>	set up, establish, erect
<b>kēwayè</b>	go around, go roundabout
<b>kwāntā</b>	lie down
<b>kwāshè</b>	collect and remove
<b>kārè</b>	finish
<b>kētārè</b>	cross over
<b>matsà</b>	squeeze, press
<b>nadā</b>	appoint ( <i>e.g.</i> a chief), wind ( <i>e.g.</i> a turban), fold (a cloth)
<b>shigè</b>	pass by (= <b>wucè</b> )

## VERB FORMS

<b>tabbātā</b>	be sure
<b>tārā</b>	gather together ( <i>trans.</i> )
<b>warkè</b>	get well (from illness)
<b>zubā</b>	pour, throw (a number of things)
<b>zubar/zub (dā)</b>	pour (out), throw away
<b>zubè</b>	(something) spilled

## Important Phrases

<b>bà sù jitu ba</b>	they don't get along with each other/ 'hit it off'
<b>(kà) gai dà shī!</b>	greet him!
<b>(kà) gayar mini dà shī</b>	give him my greetings, remember me to him
<b>kadà kà</b>	
<b>dāmē ni!</b>	don't bother me!
<b>kār kà dāmu!</b>	don't worry (about it)!
<b>mè ya fàru?</b>	what has happened?
<b>mun sàdu dà shī</b>	I ( <i>lit.</i> we) met him
<b>sàukad dà shī!</b>	let it down! lay it down!
<b>sun tārū</b>	they (a group) have gathered
<b>kà zub dà shī!</b>	throw it away!

## EXERCISES

Translate into English:

1. **An fīshē tā dāgā aikin.**
2. **Kà sayar mini dà shī don Allā.**
3. **Kadà kù dāmu, bā àbīn dà ya àuku tūkuna.**
4. **Zubā shi cikin kwānò. Bāyan hakā kù shāyar dà dōkī.**
5. **Dom mè bà zā kà fid dà àsirinkā dāgā cikin zūciyarkā ba?**

Translate into Hausa:

1. Don't throw it away! Catch it and go inside.
2. They bought some wood and brought it back.
3. Are you sure she drank it all up? Yes, she did.

4. Put it down here. Now lay it down (flat).  
5. We took it out and stood it up.

### Dialogue

- Ūmarù : Kā dāwō dāgā birnī ?  
Bālā : Ī. Nā dāwō shēkaranjiyā dā sāfē.  
Ūmarù : Tō. Āmmā nā ji wāhalā tā àuku à wurin.  
Bālā : Sòsai ! Kāi ! Wutā tā kāmā wadansu gidājē, tā kōnè su kùrmus !  
Ūmarù : Kāi ! Mutānē sun yi hāsārā kwarai ! Kai fā ?  
Bālā : Ai, lāfiyā na kē. Ābīn bai zō kusa dā wurin dā na kē zama ba.  
Ūmarù : Mādallā ! Dā nā yi tsāmmānī kō wātākilā tā zō wurinkū nē.  
Bālā : Ā'ā. Bā tā dāmē mù ba kō kadan. Āmmā wadansu sun shā wāhalā dā yawā.  
Ūmarù : Lallē.  
Bālā : Ai, rān nan na gāmu dā ābōkinā, na tāmbyē shī bātun wutār. Ya cē, gidansu duk yā kōnē.  
Ūmarù : Tabdī ! Mē ka yi ?  
Bālā : Ai, dōlè nē in shiryā masā wuri ā dākīna.  
Ūmarù : Tō, āmmā mē ya fāru gā iyālīnsā ?  
Bālā : Ai sun sàuka ā gidan wani.  
Ūmarù : Mādallā ! Sai yāushē kāmīn sù kafā sābon gidā ?  
Bālā : Bā zā sù dadē ba. Zā sù tārā kāyā sù fārā dā wuri.  
Ūmarù : Tō dā kyāu. Allā yā taimākē sù.  
Bālā : Āmin !

### Lesson 26

#### The Habitual Aspect ; ' Auxiliary ' Verbs ; Exclamations

1. The habitual aspect is employed to indicate action that occurs intermittently, customarily or habitually.<sup>1</sup> The habitual aspect person-aspect pronouns are formed from a high-tone, short-vowel set of p-a pronouns prefixed to the particle **-kàn**. Since, however, these forms are traditionally written as two words (e.g. **na kàn**, etc.) they will be so represented here. With the verb **zō** the forms are :

I regularly come	<b>na kàn zō</b>	<b>mu kàn zō</b>	we regularly come
you (m.) regularly come	<b>ka kàn zō</b>	<b>ku kàn zō</b>	you (pl.) regularly come
you (f.) regularly come	<b>ki kàn zō</b>		
he regularly comes	<b>ya kàn zō</b>	<b>su kàn zō</b>	they regularly come
she regularly comes	<b>ta kàn zō</b>		
one regularly comes	<b>a kàn zō</b>		

<sup>1</sup> It must, however, be pointed out that customary or habitual activity in Hausa is more frequently expressed by employing the continuative aspects than by the use of the habitual (see also Lesson 27, section 2 (a)). For example, if a Hausa person wanted to say *he comes every day*, he would be more likely to say **yanā zuwā kōwacē rānā** than to say **ya kàn zō kōwacē rānā**, though either would be correct. Sometimes, however, a distinction is indicated by the contrast between continuative and habitual aspects, e.g. **yanā shā** = *he is a (habitual) drinker* ; **ya kàn shā** = *he takes a drink from time to time*.

2. This aspect, even more than the others, must often be reinforced by the use of an adverbial nominal to indicate the time of the action.

**Dã su kàn zō kōwānē mākò.** They used to come every week.

**Su kàn ziyarci Kanò lōtò-lōtò.** They visit Kano from time to time.

3. The negative of the habitual aspect employs **bà . . . ba.**

**Bà na kàn zō ba.** I don't regularly come.

**Bà su kàn ci àbincimmù ba.** They don't eat our (kind of) food (very often).

4. There are in Hausa a number of verbs which are often termed *auxiliary* verbs because the meaning of the utterance in which such verbs occur is determined not so much by the verb itself as by that which immediately follows the verb. Several of these are treated below.

5. The verb **rigā/rigāyà** = *have already done . . .* (generally in the regular completive aspect):<sup>2</sup>

**Yā rigā yā tafi.** He has already gone.

**Nā rigāyà nā tāmbyē shì.** I have already asked him.

**Sun rigā sun fārà.** They had already begun.

6. The verbs **rikà** and **dingà** followed by a noun or verbal noun = *regularly do . . . , keep on doing . . .*:<sup>3</sup>

<sup>2</sup> Unlike the other verbs here illustrated, **rigā** is followed not by a verbal or other noun, but by another *verb construction* in the same aspect as itself. These two verbs are closely co-ordinated—even to the extent that in the negative the final **ba** always comes after the *second* verb construction which ordinarily takes a positive, not a negative, *p-a* pronoun, e.g. **bai rigā yā tafi ba**, *he had not yet gone* (though **bai rigā bai tafi ba** is also possible).

<sup>3</sup> They differ slightly in meaning in that **dingà** usually implies that the thing being continued is already being done, whereas **rikà** may be applied to something not yet started.

**Sai kà rikà shān wannān māgānī.** You must regularly drink this medicine.

**Yā dingà zuwà gidammù.** He kept on coming to our home.

**Kadà kà rikà cīn bāshī.** Don't always borrow (*ci bāshī* = *incur a debt*).

7. The verb **tafà**, *touch*, followed by certain types of nouns or verbal nouns = *have ever . . .*:

**Kā tafà zuwà Kanò ?** Have you ever been to Kano ?

**Bàn tafà ganinsà ba.** I have never seen him.

**Nā tafà cī.** I have eaten it (at some time in the past/once or twice).

8. The verbs **kārà**, **dadà** and **sākè** = *repeat . . . , do . . . again* :

**Bàn sākè ganinsà ba.** I didn't see him again.

**Yā kārà zuwà.** He came again.

9. The verbs **kārà** and **dadà** = *increase . . . , add . . . to* :

**Nā kārà masà kudī.** I increased his pay.

**Yā dadà kòkari.** He tried harder.

10. The verbs **cikà** and **fayè** = *be full of . . . , be characterized by . . .* :

**Yā cikà kàràmbānī.** He's extremely meddlesome, a big nuisance.

**Àbin yā fayè minī wūyā.** The thing was too difficult for me.

**Bàn cikà sô ba.** I don't really like (it).

11. The verb **iyà** = *be able to do . . .* :

**Yā iyà Hausā.** He can speak Hausa well.

**Yanà iyà aikin.** He can do the work.

**Bà zān iyà zuwà ba.** I won't be able to come.

12. The verb **yi**, *do*, may be translated in a variety of ways according to what follows (or precedes) it, e.g. :

<b>Yā yi aikì mài kyāu.</b>	He did good work
<b>An yi ruwā.</b>	It (has) rained.
<b>Yā yi girmā.</b>	He's big. <i>Or</i> He grew up.
<b>Mun yi yāwò.</b>	We wandered about.
<b>Abinci yā yi.</b>	The food is ready.
<b>Yā yi faryā.</b>	He lied.
<b>Yā yi barci.</b>	He slept.
<b>Nā yi masà maganà.<sup>4</sup></b>	I talked to him (about a specific topic).

13. Hausa, like other languages, has its share of exclamatory utterances. These expressions are usually specialized particles, though certain nominals, verbals and stylized phrases may also be employed as exclamations. The following exclamations have already been introduced :

*Particles :*

<b>ā'ā</b>	no	Lesson 13
<b>ai</b>	why !, well !	Lesson 18
<b>ālbarkā</b>	no sale !	Lesson 15
<b>āmin</b>	may it be so, amen	Lesson 4
<b>āshē</b>	well !, is that so ?	Lesson 20
<b>habā</b>	nonsense, come now !	Lesson 15
<b>ī</b>	yes	Lesson 13
<b>mādāllā</b>	fine, praise God !	Lesson 4
<b>mānā</b>	indeed	Lesson 19
<b>tabdi</b>	(utter amazement)	Lesson 25
	(Dialogue)	
<b>tô/tò</b>	well, okay	Lesson 4
<b>yāuwā/yāuwa</b>	fine, okay	Lesson 4

*Nominals :*

<b>kāi</b>	wow ! Good Heavens !	Lesson 11
<b>sānnu</b>	greetings !	Lesson 4

<sup>4</sup> Note that the -i of **yi** does not lengthen before an indirect object.

*Verbal :*

<b>bābū</b>	no ! (emphatically)	Lessons 4, 13
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*Phrases :*

<b>don Allā</b>	please	Lesson 25
<b>shī kè nan</b>	that's that !	Lesson 6

14. Several additional exclamations to listen for and learn to use are listed below. There are many more. Though it is very difficult adequately to illustrate in writing the usage of exclamations, it is hoped that the examples below will be found helpful.

<b>a'a</b>	exclamation of (real or feigned) amazement
<b>a'āhā</b>	expression of concern at hearing of misfortune
<b>af/ap</b>	expression of surprised recognition
<b>allā ?</b>	really ?
<b>allā</b>	it is true (reply to <b>allā ?</b> )
<b>m'm</b>	expression of sympathetic concern
<b>na'am</b>	expression of interest or agreement (e.g. in a story or account which is being narrated)
<b>nā'am</b>	yes ? (in reply to one's name being called)
<b>wāyyô</b>	(exclamation of despair), alas !
<b>wāyyô Allā</b>	alas !
<b>wāyyô nī</b>	woe is me !

*Examples :*

<b>(a'a)</b>	After the tortoise has made the statement to the hare that he can outrun him in a race, the hare might reply :
--------------	--

**A'a ! Kai, zā kà cī nī dà gudū ? Habā !** The thought of it ! You, you will beat me in a race ? Nonsense !



(a'āhā) In the dialogue in Lesson 25 where Ūmarù used the comparatively neutral *tabdī* to express his amazement he might alternatively have used *a'āhā*, since the subject of the discussion was a misfortune.

(af/ap) When two visitors come to the home of someone who knows one of the visitors well and the second of them less well, the householder and the visitor he knows well will commonly exchange greetings between themselves only, at first. Then the householder will typically turn to the second visitor (whom we will call Bello) with feigned surprise (as if he had not seen him standing there until this moment) saying :

**Af Bellò ! Kā zō nè ? Barkà dà zuwà.** Why, Bello ! Have you come (too) ? Greetings at (your) coming.

(allā) If a person relates a remarkable incident, it is very common for either of the two following exchanges to take place :

Person A : **Allā ?** Did that really happen ?

Person B : **Allā (kūwā)** Every word of it is true.

Or

Person A : **Hakà nè ? Or Gàskiyā nè ?** Is it a fact ?

Person B : **Allā.** It certainly is.

(m'm) If a story is being related in which someone gets into difficulty (usually, though not necessarily, minor), it would be common for a listener to express his concern by the use of this particle.

(na'am) As a longish story (such as a fable) is being narrated by one person, it is appropriate for the listener(s) fairly frequently to interject a casual *na'am* (or *tō*) to signal to the narrator continued interest in and/or agreement with what he is saying.

(nā'am) If a person is called by name, he will commonly answer by using this particle, e.g. :

Audù : **Mammàn !** Mammàn !

Mammàn : **Nā'am ?** What ?, Yes ?

Audù : **Zō nān !** Come here !

(wāyyō) This cry of utter despair is reserved for real emergencies. One Hausa fable relates the story of a careless fisherman casting his hook too near to other people and before long hooking the ear of one of the others. This situation seemed appropriate for the storyteller to put the exclamation *wāyyō* **Allā** in the mouth of the unfortunate person who had been hooked. See the fable at the end of this lesson for another illustration.

#### VOCABULARY

##### Nominals

<b>allā</b>	it is true, is it true ?
<b>bāshī</b>	debt, loan
<b>gani</b>	seeing (verbal noun of <b>gani</b> , see)
<b>jākā (f.)</b>	
( <i>pl. jakunkunā</i> )	(small) bag, ₦200
<b>kàràmbānī</b>	nuisance/putting one's nose in someone else's business
<b>karyā (f.)</b>	a lie
<b>lōtò</b>	time (= <b>lōkaci</b> )
<b>mafāshī</b>	
( <i>pl. mafāsā</i> )	highway robber

<b>mākò</b>	week (= <b>sāti</b> )
<b>sā'ā</b> ( <i>pl. sā'ō'i</i> )	luck, good fortune ; time, hour
<b>sabò dà/sabòdà</b>	because of
<b>sāti</b>	week (= <b>mākò</b> )
<b>zilyārà</b>	visiting, a visit

*Verbals*

<b>dadà</b>	repeat . . . , do . . . again	<i>Particles</i> <b>a'a</b> (exclamation of amazement)
<b>dingà</b>	keep on doing . . .	<b>a'ahā</b> (exclamation of concern over misfortune)
<b>fādà</b>	fall upon, fall into ( <i>cf. fādī</i> )	<b>af/ap</b> (exclamation of surprised recognition)
<b>fayè</b>	be characterized by . . .	<b>dai</b> (emphasis particle), on the other hand,
<b>rigā/rigāyà</b>	have already done . . .	<b>m'm</b> (exclamation of sympathetic concern)
<b>rikà</b>	keep on doing . . . , do regularly and repeatedly	<b>na'am</b> (exclamation of interest or agreement)
<b>tafà</b>	touch ; have ever . . .	<b>na'am</b> (reply to a call), yes ?, what ?
<b>zilyartà (i/è)</b>	visit	<b>wāyyô</b> (exclamation of despair), alas !

*Important Phrases*

<b>Allà yà bā mù . . .</b>	may God give us . . .
<b>Allà yà sâ</b>	may God bring (it) about
<b>bakin dāji</b>	forest ( <i>lit. dark bushland</i> )
<b>ci bāshì</b>	incur a debt
<b>duk dà hakà</b>	in spite of this, nevertheless, yet

<b>lōtò-lōtò</b>	from time to time
<b>zūrà dà gudū</b>	break into a run

## EXERCISES

Translate into English :

1. **Allà yà sâ mù yi sâ'ā cikin cinikimmù. In bà hakà ba dölè nè mù ci bāshì.**
2. **Bàri in dadà fòkarinā cikin aikin nān. Af, bà kà gāji ba ? Bà zā kà bari ba tükuna ?**
3. **Ban tafà ganin irin wannan rawar ba. Bàri in gwadā yintā. A'a ! Kāi, bà zā kà iyā ba !**
4. **Nā yi maganā dà shī mākōn dà ya wucè àmmā bai kārā zuwā sātīn nān ba.**
5. **Dā a kàn hau dōkī àmmā yānzū an fi sōn mōtā. Allā ? Allā kùwā.**

Translate into Hausa :

1. I visited the chief's home but he had already gone away.
2. Gosh !, that man is a terrible liar (*translate*, is full of lying) ! Because of this I don't like him.
3. It rains a lot during the rainy season. That's so.
4. He hasn't been in Nigeria long but he speaks Hausa fluently (*translate*, like a Kano donkey).
5. I want to take out a loan in order to buy a new car.

*Fable***Audù dà Alī<sup>5</sup>**

**Audù dà Alī sunà cikin tāfiyā. Zā su kàsuwā dà kāyā. Sai gā wani àbù à bākin hanyā. Alī ya daukà, ya dūbā. Àshē jàkar kudī cē.**

**Sai Audù ya cē, ' Kāi, yāu mun yi sâ'ā.'**

<sup>5</sup> See *Ka Kara Karatu*, page 12, and Abraham, R. C., *Hausa Literature*, page 41, for another version of this story.

Ali ya cê, 'A'a! Mû mukà yi sà'ā nē? Kō dai nī, na yi sà'ā?'

Audù ya cê, 'Tò shī kē nan, Allā yā bā mù lāfiyā.'

Sukà cigàba dà tǎfiyarsù har sukà shlga wani bakin dāji. Sai wafansu mafāsā sukà fādā musù. Audù dà Ali sukà zūrā dà gudù. Su mafāsā sukà bī sù.

An jimā sai Ali ya gāji sabōdā nauyin kāyansā. Ya cê, 'Wāyyō. Yāu mun yi hāsārā.'

Audù ya cê, 'A'a! Mû mukà yi hāsārā nē? Kō dai kai, ka yi hāsārā?'

## Lesson 27

### Uses of Aspects

1. The *subjunctive aspect* has a wider variety of uses than any other aspect in Hausa. In addition to its use to express commands (see Lesson 12), the subjunctive is commonly employed:

- (a) In a large number of contexts that may in English be translated by the infinitive, notably in subordinate clauses (see also Lesson 12, section 7):

Nā tǎfi in gan shī.	I went to see him.
Zā sù jē sù hārbi nāmā.	They will go to/and shoot (some) meat.
Inā sō kā zō nān.	I want you to come here.
An cê masù sù zō.	They were told to come.
Yā yārda yā yī shī.	He agreed to do it.
Yā fi kyāu à dākātā kadan.	It would be better to wait a little.
Yā yiwu à biyā kā gòbe?	Is it possible to pay you tomorrow?
Inā jirānsā yā dāwō.	I'm waiting for him to return.

- (b) In many contexts that may be translated by 'in order to' (see also some of the examples above) or, negatively (with *kadā*), 'lest':

Yā zō (don) yā taimākē mù.	He came (in order) to help us.
Sun gudù (don) kadā à kāmā su.	They ran so that they would not be caught.

- (c) In some contexts that may be translated by *that* (which does not in Hausa always require a special word) :

**Munà fātā kā dāwō** We hope (that) you will  
**lāfiyā.** come back safely.

**An cè manà (wai) mù** We were told (that) we  
**dākātā.** should wait.

- (d) In contexts relating to seeking, denying or assuming permission :

**Tô mù jē !** Well, let's go !  
**În shîga kô ?** May/shall I (am I to)  
enter ?

**Kadā kōwā yā shā**  
**wannān.** Nobody is to drink this.

- (e) Following certain relaters :

**kāmin/kāfin, before :**

**Kāmin in tāshî sun rigā** Before I left they had al-  
**sun zō.** ready come.

**Zā mù hūtā kāfan kāmin** We will rest a little before  
**mù ci àbinci.** we eat.

**dōmin/don** (see also above, section (b)), *in order to/*  
*that :*

**Yā kāwō shî dōmin in gani.** He brought it so I could  
see it.

**har, until (future) :**

**Bari mù dākātā nan har** Let's wait here until they  
**sù isō.** come.

*Note :* **har**, in contexts indicating action in the past, requires the relative completive or the regular completive p-a pronouns :

**Mun dākātā har sukā isō.** We waited till they came.

**gāra/gwāmmā, it is better that :**

**Gāra mù yi hakā.** It is better that we do  
thus.

**Dā tāfiyā banzā gwāmmā** It is better to stay home  
**à zaunā à gidā.** than to travel without  
purpose.

**saurā, there remain (only), all but :**

**Saurā minti gōmā sù isō.** They will be here in ten  
minutes.

**Saurā kāfan yā fāfi.** He nearly fell.

- (f) **În ji ...** (lit. *let me hear*) is a stylized expression employing the subjunctive which means ... *says or according to ...*<sup>1</sup>

**Zāi zō gōbe, in ji Audū.** He will come tomorrow,  
according to Audu.

**În ji wā ?** Who says so ?

**Kadā kā sākè zuwā, in ji** The chief says don't come  
**sarkī.** again.

- (g) In an utterance describing future (or habitual) action and involving several predicate constructions, only the first verb need be preceded by the future (or habitual) p-a pronouns—the remaining predicates are typically subjunctive (see also Lesson 16, section 4) :

**Gōbe Mālām Ūsmān dā Ministā na Ilmī zā sù tāfi**  
**Sakkwato, sù būdè makarantar 'yam mātā, sù**  
**ziyārci asibitī, sù dāwō Gūsau, sù bā dā laccā dā**  
**yāmmā.**

<sup>1</sup> **În ji** is also used whenever the verb *says/said* comes at the end of, or in the middle of, a quotation. **Cè, say,** cannot be used in such positions. See paragraph 4, line 1, of the fable at the end of this Lesson for an example.



Tomorrow Mr. Usman and the Minister of Education will go to Sokoto, (will) open a girls' school, (will) visit a hospital, (will) return to Gusau, (and will) give a (political) speech in the evening.

2. The *continuative aspect*, in addition to expressing simple continuative action (see Lesson 18), has the following more specialized uses :

(a) The continuative is employed to express customary or habitual action, natural abilities or disabilities, and the like :

**Yanà zuwà kōwàcè rānā.** He comes every day.  
**Bā yà aikì sòsai.** (It is characteristic of him that) he doesn't work hard.  
**Aladè bā yà tāshì.** Pigs can't fly.

(b) The continuative is often employed in a subordinate clause after a main clause employing a completive or continuative aspect to indicate an action occurring simultaneously with the action of the main clause :

**Nā gan shi yanà aikì.** I saw him working.  
**Yā tāshì inà barci.** He got up (while) I was (still) asleep.  
**Munà zuwà yanà ganimmu.** (As) we were coming he watched us.  
**Inà aikì yanà ta sūrūtù.** (As) I worked he chattered foolishly.  
**Yā dadè yanà aikì.** He has been working for a long time.

3. The *future aspects* and the specialized verbal *zā*, in addition to expressing simple future action (Lesson 16), are frequently employed to express :

(a) Intent :

**Dà zuwànsà zāi yī**  
**māganà sai . . .**

When he arrived he intended to say something but . . .

**Mwā zō.**

We intend to come.

**Dā zā ni gidā . . .**

I had originally planned to go home . . . I *was* going home (but . . .).

**Dā mā zān kōmā, . . .**

I was planning all along to return . . .

(b) To be about to :

**Zā shi Ingilā sai ūbansā**  
**ya mutū.**

He was about to leave for England when his father died.

**Dā na shiryā, zān hau**  
**kēkēnā, gā shi bābū**  
**iskā.**

When I was ready, (and) was about to climb on to my bicycle, why! there was no air (in the tyre).

(c) Conditional action :

**Bān sāmī wandā zāi yī**  
**shī ba.**

I didn't find anyone who would do it/to do it.<sup>2</sup>

**Dā yā nūnā mini dā zān**  
**sāyā.**

Had he showed (it) to me I would have bought (it).

4. The *completive aspect* may be employed within a sequence of relative completive clauses to express a more remote past (the English pluperfect) than that indicated by the relative completive predicates :

**Dā sukā shiryā sukā tāfi. Mākānīkī yā gyārā masū**  
**mōtārsū.**

<sup>2</sup> Another meaning could be 'I didn't find the (particular) man who was going to do it'.

When they had got ready they left. The mechanic had (previously) repaired their lorry for them.

Sā'an dà mātā sukà dāwō dāgā kāsūwā, ya tām̄bāyē tā, ya cē, 'Yāyā cinikī? Yā yi kyāu?' Sai ta amsā, 'Yā yi kyāu.'

When the women returned from market, he asked her, he said 'How was the trading? Did (completive) it go well?' Then she answered, 'It went (completive) well.'

## VOCABULARY

*Nominals*

asibitī (pl. asibitōcī)	hospital
cēwā	saying (verbal noun of cē)
dabbā (f.) (pl. dabbōbī)	animal
dāriyā (f.)	laughter
fādā	chief's residence
fīfīkē (pl. fīkāfikai)	wing
haḡōrī (pl. haḡōrā)	tooth
hannū (pl. hannāyē)	arm (including hand), hand
hārājī	tax
ilmī, ilimī	knowledge, book-learning
iskā (f. or m.) <sup>3</sup>	wind, air
jēmāgē (pl. jēmāgū)	fruitbat
kāshēgārī	on the following day
laccā	political speech, lecture
mākānikī (pl. mākānikai)	mechanic
māmā	breast, mother, mother's milk
ministā (pl. ministōcī)	minister (of government)
ōfis/ōfishī (pl. ōfisōshī)	office
rāi (pl. rāyukā)	life
saurā	remainder
sūrūtū	(senseless) chatter

<sup>3</sup> The plural *iskōkī* means (evil) spirits.

## USES OF ASPECTS

tūnānī  
tsakā/tsakiyā (f.)  
tsākānī  
wākīlī

*Verbals*

amsā  
haifū (i/ē)  
hārbā (i/ē)  
isō  
kārōā (i/ē)  
kirā  
kyālē  
saurā

*Particles*

gāra  
gwāmmā  
mā

wai

*Important Phrases*

dā mā

in ji ...

kuḡin kāsā

nan dà nan

rānkā yā dādē<sup>4</sup>

tsakār-tsākānī

yā fī kyāu (plus subjunctive)

yanā ta ...

reflecting, thinking  
centre  
between  
representative

answer  
give birth to  
shoot  
arrive (here)  
receive, accept  
call, summon  
not bother with, ignore  
be left over, remain

it is better that  
it is better that  
(emphasis particle), even,  
too, actually  
quote, they say

it has been planned that,  
it is well known that,  
already  
... says, according to ...  
taxes (*lit.* money for the land)  
immediately  
may you live long! (said to a chief or other social superior)  
betwixt and between  
it is better/best (that ...)  
he continuously ...

<sup>4</sup> Often heard as *rānkāi dādē*.

## EXERCISES

Translate into English :

1. Dā mā zā ni gidansā in gaishē shi, sai na ji lābārī, na cē, yā fi kyāu in gayā masā.
2. Kāmin yā fārā zuwā nā dadē inā aiki ā nān.
3. Dā na sāmē shi, nan dā nan sai ya zūrā dā gudū.
4. Abincimmū yā fārē nē ? Ā'ā, dā <sup>5</sup> saurā kādan. Kanā sō in dafā wani ? <sup>6</sup>
5. Ministān Mākārāntū zāi yi laccā ā Gūsau ? Ī, bāri mū shiryā, mū jē.

Translate into Hausa :

1. Certain highway robbers wanted me to tell them the news of the town.
2. I came upon him while he was working. He is a mechanic. He has been repairing automobiles for a long time.
3. Originally he had agreed to wait here until I came, but now I don't know what <sup>7</sup> he will do.
4. The chief says don't ever come to his home again. It is better that you meet him at his office.
5. He can speak Hausa, but it is very difficult for him.

## Fable

Jēmāgè Bā Yā Biyān Hārājī <sup>8</sup>

Wata rānā sarkin dabbōbi ya kirā wākīlīnsā, ya cē masā, 'kā kēwāyē cikin kasātā kā jē gidājen dabbōbi dukā kā kārbi kudīn kasā ā hannun kōwānnensū.'

Wākīlī ya cē, 'Rānkā yā dadē, nā yi nan dā nan.'

<sup>5</sup> In this context dā = ākwai (see Lesson 37, section 3).

<sup>6</sup> In contexts such as this wani means *some more*.

<sup>7</sup> Translate *what* as *the thing which* (ābīn dā . . .).

<sup>8</sup> See *Littafi Na Karantawa*, page 8, for another version of this story.

Sai wākīlī ya kēwāyē cikin kasār, ya kārbi hārājī ā kōwānē gidā. Āmmā dā ya isō gidan jēmāgè, jēmāgè ya fi biyān kudīn.

'Ai, nī bā dabbā ba cē,' in ji jēmāgè. 'Kō cikin talakāwan sarkin dabbōbi ākwai mēi fikāfikai kāmār nī ? Ākwai wandā ya iyā tāshi samā kāmār nī ? Ai, bā nā biyān hārājī gā sarkin dabbōbi !'

Shi kē nan. Wākīlīn sarkin dabbōbi ya bar shi, ya kōmā fādā, ya shāidā wā sarkīnsū. Sarkī dai, ya yi tūnānī, ya cē, 'Lallē, gāskiyarsā. Jēmāgè bā irimmū ba nē, ā kyālē shi.'

Kāshēgārī sarkin tsuntsāyē ya kirā nāsā wākīlī, ya āikē shi yā kārbi kudīn kasā ā hannun kōwānē tsuntsū. Dā wākīlīn ya isō gidan jēmāgè, ya tāmbyāyē shi kudīn kasā, sai jēmāgè ya yi masā dāriyā, yanā cēwā, 'Nī, bā nā biyānsā hārājī.'

Wai, 'Kō kā tafā ganin tsuntsū mēi hāfōrā ?' 'Kō wandā ya kārbi hāfi 'yā'yānsā dā rāi, yā bā sū māmā ? Kāi ! Nī bā talākān sarkin tsuntsāyē ba nē !'

Dā wākīlīn ya kōmā fādā ya shāidā wā sarkin tsuntsāyē, sai sukā yārda cēwā jēmāgè bā tsuntsū ba nē.

Sabōdā hakā jēmāgè yanā tsakār-tsakānī, bā yā cikin dabbōbi, bā yā, kūwā, cikin tsuntsāyē.

## Lesson 28

### Reduplication

1. Hausa employs various types of reduplication for various purposes. Sometimes only a syllable is reduplicated, sometimes the whole word. Examples of the most frequent types of reduplication follow.

2. Reduplication of the first syllable of a *verb* gives it an *intensive meaning* (e.g. *keep on . . . , do . . . time after time, do . . . in succession*). Typically, the first syllable is reduplicated with accompanying duplication of the initial consonant of the original verb (which has now become the first consonant of the second syllable). If the original first syllable has a final consonant, it may remain or may be assimilated as a doubled consonant.<sup>1</sup> The great majority of reduplicated verbs have at least three syllables and their tones follow the regular patterns for three- and four-syllable verbs. Thus :

(a) High-low verbs become high-low-high :

beat	<b>bugà</b>	<b>bubbùgà</b>	keep on beating
cook	<b>dafà</b>	<b>daddàfà</b>	keep on cooking
look	<b>dùbà</b>	<b>duddùbà</b>	look everywhere

(b) Low-high verbs<sup>2</sup> become low-high-low :

go out	<b>fita</b>	<b>fiffitā</b>	keep going out
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<sup>1</sup> When, for example, the first syllable ends in a nasal, assimilation does not take place, e.g. **tàntàmbayà** (not **tàttàmbayà**), and it is optional where the first syllable ends in some other consonants, e.g. **fiffitā** or **firtitā**, **sàssayà** or **sàisayà**, **kakkāwō** or **kankāwō**.

<sup>2</sup> If the base verb is a variable vowel (Grade II) verb, the derived intensive verb will also be a *v.v.* verb. Thus the rules for final vowel and tone change before direct objects (as well as all other *v.v.* verb rules) apply, e.g. **sun nànnēmi shānunsù**, **sun nànnēmē sù**, *they looked all over for their cattle/them*.

### REDUPLICATION

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look for	<b>nēmā</b>	<b>nànnēmā</b> <sup>3</sup>	look all over for
buy	<b>sàyā</b>	<b>sàssayà</b>	buy a variety of things

(c) Verbs with all tones high remain all high :

bring	<b>kāwō</b>	<b>kakkāwō</b>	keep on bringing
call	<b>kirā</b>	<b>kikkirā</b>	call various people
sell	<b>sayar</b>	<b>sassayar</b>	keep on selling

(d) Three-syllable verbs<sup>4</sup> merely reduplicate the first syllable (tone and all)<sup>5</sup> while retaining the original tone pattern on the original three syllables :

read	<b>karāntā</b>	<b>kakkarāntā</b>	read in succession
ask	<b>tāmbayà</b>	<b>tāntāmbayà</b>	keep on asking

3. An *adjectival nominal* may be formed from most transitive and certain intransitive verbs by reduplicating and doubling the final consonant of the original word, while replacing the final vowel with an **-accē** suffix (**CC** = doubled final consonant of the original word). The meaning of such a form is typically *something which has been . . . , something characterized by. . .* These, like other adjectival nominals, have feminine as well as plural forms (the examples below list the forms in the order : masculine, feminine, plural).

(a) These forms *derived from two-syllable words* have the initial syllable low toned, with all following syllables

<sup>3</sup> When the original verb has an **-ē-** or an **-ō-** in the root, this becomes **-a-** in the reduplicate syllable, if this **-ē-** or **-ō-** is preceded by a *velar* consonant (**k, g, k**), it becomes **-ya-** and **-wa-** respectively, e.g. **kētā**, *tear*, **kyakkētā**, *tear to shreds*; **gōgā**, *rub (against)*, **gwāggōgā**, *rub vigorously (against)*.

<sup>4</sup> See footnote 2 on page 176.

<sup>5</sup> Some verbs, in addition to a form which shows first syllable reduplication, have an alternative form (with the same meaning) in which it is the second syllable that is reduplicated, e.g. **ajiyē**, *put down/aside* → **ar'ajiyē/a''ajiyē** or **ajijiyē**, *put down/aside a number of things*.



high except for the plural form, in which all syllables are low except the final one, e.g. :

(cikà, fill)	cikakkē cikakkiyā, <sup>6</sup> cikakkū (something) filled, complete
(dafà, cook)	dāfaffē, dāfaffiyā, dāfaffū (something) cooked
(fārà, start)	fārarrē, fārarriyā, fārarrū (something) started
(ganī, see)	gānannē, gānanniyā, gānannū (something) seen
(māntā, forget)	māntaccē, māntacciyā, māntattū (something) forgotten
(nēmā, look for)	nēmammē, nēmammiyā, nēmammū (something) sought
(sanī, know)	sānannē, sānanniyā, sānannū (something) known

- (b) These forms derived from three-syllable words have the first two syllables low, with all following syllables high except for the plural form, in which all syllables are low except the final one, e.g. :

(ajlyē, set aside)	ājlyayyē, ājlyayyiya, <sup>6</sup> ājlyayyū (something) set aside
(fāhimtā, understand)	fāhimtaccē, fāhimtacciyā, fāhimtattū (something) understood
(lāfiyā, <sup>7</sup> health)	lāfiyayyē, lāfiyayyiya, lāfiyayyū healthy (person or thing)
(tabbātā, be sure)	tābbātaccē, tābbātacciyā, tābbātattū (something) certain
(tāfasā, boil)	tāfāsasshē, tāfāsasshiyā, tāfāsassū (something) boiled

<sup>6</sup> There is an alternative feminine form in -aCCā, which is not uncommon, especially with the longer words, e.g. tāfāsassā.

<sup>7</sup> This form is derived from a noun rather than a verb. It is apparently the only such exception in the whole language.

Examples :

Mūjiyā sànnaniyā cē à kasarmū.	The owl is well-known in our country.
Dāfaffen àbinci nē mu kē sō.	We want <i>cooked</i> food.
Zināriyā nēmammiyar àbā cē. <sup>8</sup>	Gold is a sought after ( <i>i.e.</i> valuable thing).
Mu kàn shā tāfāssasshen ruwā kawāi.	We drink only boiled water.
Tābbātaccē nē.	It is certain.

4. Certain nouns indicating a quality have a derivative adjectival nominal which is formed by reduplicating the first syllable and changing the final vowel to -ā. The tone pattern of the new form is low-high-high in the singular. The plural form (which duplicates the final consonant in an -āCā suffix) has a high-low-high pattern. The meaning is usually intensive.<sup>9</sup>

(karfi, strength)	kàkkarfā, karfāfā (pl.)	very strong thing/ person
(kyāu, goodness)	kyākkyāwā, kyāwāwā (pl.)	excellent (looking) thing/person

Examples :

Màcē kyākkyāwā cē.	The woman is beautiful.
Sū karfāfā nē.	They are very strong.
Kyāwāwā na sàyā.	I bought very good looking ones.

5. Adverbial nominals and ideophones may be intensified by reduplicating the whole word (see also Lesson 24, section 3).

<sup>8</sup> Where the noun to which it refers is feminine àbū, thing, has a feminine form àbā. Many Hausa, however, would say Zināriyā nēmammen àbū nē.

<sup>9</sup> I.e. more so than a simple mài compound, e.g. mài zurfi, deep ; zùzzurfā, very deep.

(maza, quickly)	Kù zō maza-maza!	Come very quickly!
(shirū, silence)	Audū shiru-shirū nē.	Audu is very soft spoken.
(sànnu, slowness)	Yanà táfiyà sànnu-sànnu.	He is walking slowly.

6. Complete reduplication of *adjectival nominals* of colour and some others lessens their intensity (see also Lesson 23, section 7). Note that the final vowel becomes short in both the second and (with few exceptions, like *jā-ja* below) the first occurrence of the reduplicated word.<sup>10</sup>

(fari, white)	Nā sàyi fari-fari.	I bought the whitish one.
(baki, black)	Baki-baki yā fi kyāu.	The blackish one is best.
(jā, red)	Wannān, jā-ja nē. Wadānnān jājāye-jājāye nē.	This is reddish/pink. These are reddish/pink.
(tsōfō, old)	Tsōfuwa-tsōfuwa cē.	She is rather elderly.

7. Complete reduplication of quantifiers and monetary terms is employed to give the sense of, for example, 'two each'.<sup>11</sup>

Sīsī sīsī nē.	They are 5 kobos each.
Bā su gōmā gōmā.	Give them each ten.
Nawā nawā nē wadānnān?	How much apiece are these?
Māsu kafā huḍu huḍu.	Quadrupeds.

<sup>10</sup> In a few cases the vowel remains long and the meaning is intensive, e.g. *Sū mānyā-mānyā nē*, *They are very large/important (of people)*.

<sup>11</sup> If the quantifier is a compound only the last word is repeated, e.g. *yā bā sū nairā shā ḍaya dā si-sīsī*, *he gave them ₦11.6 each*; *kuḍinsu sulē bā kwabō kwabō*, *they cost nine pence apiece*.

8. The plurals of certain nouns are formed by reduplication (see also Lesson 22, section 6).

en'è, pl. en'è-en'è	Native Administration
ākāwū, pl. ākāwū-ākāwū	clerk (other plurals also occur)

9. Complete reduplication plus final -e and a low-high tone pattern is employed with many nouns denoting an activity to indicate (frequently) something like *varieties of . . . , various kinds of . . .* or simply *a number of instances of this kind of activity*, e.g.:

gudū, running	→ gūje-gūje, running (various types of) races
tsallē, jumping	→ tsälle-tsälle, (various kinds of) jumping <sup>12</sup>
tādī, chatting	→ tade-tade, (various) chattings
shāwarā, advising	→ shāwārce-shāwārce, advisings (of various kinds).

10. Complete reduplication of *certain nouns* may be employed to indicate . . . *like*. Note that the final vowels are short.

ruwa-ruwa	watery, liquid (i.e. water-like)
gāri-gāri	powdery (i.e. flour-like)
gishiri-gishiri	salty (in taste)

## VOCABULARY

*Nominals*

ākāwū (pl. akāwunā or ākāwū-ākāwū)	clerk
danyē (f. danyā, pl. dānyū)	raw, uncooked, unripe
fīrāmārē	primary school

<sup>12</sup> Thus the term for track and field competition is *gūje-gūje dā tsälle-tsälle*.

giyà (f.)	beer (local brew)
gwangwan (pl. gwangwàye)	tin can
jarràbāwā (f.)	test, examination
kwalabā/kwalbā (f.) (pl. kwalàbē)	glass bottle
kyàkkyāwā (pl. kyawāwā)	excellent (looking), handsome, beautiful
kārā (f.)	a complaint (e.g. in court), cry, noise
ragi	reduction (as in trading)
sakandārē	secondary school
simintī/sumuntī	cement
tābbātaccē	(something) certain
takārdā (f.) (pl. takārdū)	paper, letter
Tūrai	Europe
yādi	European cloth, a yard (measurement)
zīnāriyā (f.)	gold

## Verbals

ajiyē	put (thing) down, set (aside), give (thing to someone else to keep for you)
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fāhimtā (i/ē)	understand
tāfasā	boil (intransitive)

## Particles

cā	thinking (from cēwā; see <i>Important Phrases</i> below)
shirū	silence (ideophone)

## Important Phrases

abin māmākī	an amazing thing
abin shā	something to drink, a drink
abin shā na kwalabā	bottled drink

bā ragi	no reduction (of price—in trading)
bābban ākàwū	head clerk
bā dà māmākī	cause amazement, wonder
cā na kē	I thought ( <i>lit.</i> thinking I was)
ci jarrābāwā	pass an examination
nan kasā	(in) this country
yi jarrābāwā	take an examination

## EXERCISES

Translate into English :

1. Ai, nā mātā in kāwō àbinci dāfaffē. Nā kāwō shi danyē.
2. Gwāmmā kā dākātā nān tūkūn. Kāfin kā sākē dāwōwā lōkacin àbinci yā yi.
3. Mun tātāmbayā kō'inā cikin gārī àmmā bà mù sāmī lābārinsā ba.
4. Kāi! Wani àbin māmākī yā fāru jiyā—kārār jirgin samā tā bā ni tsōrō har saurā kādan in gudū!
5. Zā ni kàntī in sàyi àbincin gwangwan dà giyā ta kwalabā dà sauran abūbuwān dà na kē bükātā.

Translate into Hausa :

1. How much apiece are guavas? A penny apiece, no reduction.
2. I thought you would come tomorrow but you came yesterday.
3. There are many wonderful things in the world today.
4. You should eat cooked food and boiled water lest you get ill.
5. If I don't take the examination I won't pass it.

## Dialogue

Talle : Daudā!  
Daudā : Nā'am.

- Talle : Inā zā ka ?  
 Daudā : Zā ni gidā. Yānzū nè na tāsō dāgā aiki.  
 Talle : Tò bā láifi. A inā nè ka kè aiki ?  
 Daudā : Ai, nī àkàwū nè à kànti.  
 Talle : Àshē ? Cā na kè kanà makarantā.  
 Daudā : A'ā. Bàra nè na fita firāmàrè. Bàn sàmi shigar sakandàrè ba.  
 Talle : Bà kà ci jarrábāwā ba nè ?  
 Daudā : I, tā yi mini wūyā ainūn. Àmmā bā kōmē, tun dà na sàmi aiki.  
 Talle : Tò dà kyāu. Wānè irin aiki nè ka kè yī ?  
 Daudā : Ai, inā dà ayyukā iri-iri : wani sà'ī na kàn shishshiryā kāyā, wani sà'ī na kàn sayad dà kāyā, wani sà'ī mā, bàbban àkàwū yanā bā ni aikin takardā in yi.  
 Talle : Tō. Yawancin kāyankū dāgā kasàshen Tūrai nè a kè kàwō sū ?  
 Daudā : I. Àmmā yānzū an fārā yin wadansu abūbuwā nan kasā—kamar su tākalmā, dà yādī, dà simintī, dà àbin shā na kwalabā.  
 Talle : Mādallā ! Gaskiyā nè sai dà táfāsashen ruwā a kè yin àbin shā na kwalabā ?  
 Daudā : Sòsai ! Bà kamar irin tāmū giyar ba !  
 Talle : Àbincin gwangwan fā—dukānsā dāfaffē nè ?  
 Daudā : Hakā nè. Wai, sà'an dà a kè shirinsā anā daddāfāwā.<sup>13</sup>  
 Talle : Tabdi. Àbin māmākī nè yaddā yā yīwu à dafā àbinci dà yawā à rufē shi cikin gwangwan à ajilyē shi har shèkarā biyar !  
 Daudā : Gaskiyarkā. Ai, hakā nè dūniyā yānzū—cike ta kè dà abūbuwā māsū ban<sup>14</sup> māmākī.  
 Talle : Lallē, hakā nè.

<sup>13</sup> Verbal noun from daddāfā.

<sup>14</sup> See Lesson 19, footnote 2.

## Lesson 29

### The Relaters Sai and Dà

1. The relaters **sai** and **dà** (the spelling of which actually represents several different words) are among the most frequently occurring words in the Hausa language. They each have a wide variety of usages, the more important of which, not already noted in Lesson 17, section 2, are treated below.

2. **Sai** as a clause introducer is often followed by the subjunctive aspect. There are two kinds of meaning indicated by this construction :

(a) The weaker (and more common) meaning is to indicate a regular contingent habit or an inevitable contingent consequence, e.g. : <sup>1</sup>

In nā tās̄hi dà sáfē sai in shā tī	When I get up in the morning I (always) have a cup of tea.
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In bà kà bā ganyēn nan ruwā ba, sai yā mutū Idan yā zō, sai mū gaishē shi.	If you don't water that plant, it will surely die. When(ever) he comes we will (certainly) greet him.
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(b) The stronger meaning, often limited to shorter contexts, is as a strong command, typically meaning *must*, *ought to* or the like, e.g. :

Sai kà tafi.	You ought to go, or Get away !
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<sup>1</sup> See Lesson 24, dialogue (footnoted phrases), for two additional examples.



**Bàì zō ba tū̀kù̀na. Sai mù kirā shì.** He hasn't come yet. We'll have to call him.

3. Stylized utterances such as **sai kà cē**, *as if*, and (less frequently) **sai kà ganī**, *you ought to see it*, are frequently interjected for emphasis.

**Yanā tāfiyā, sai kà cē sarkī.** He goes around as if he were a chief.

**Aikinsā, sai kà cē bai iyā ba.** His work (is) as if he doesn't know how.

**Wannān àbù, sai kà ganī, àbin māmākì nē.** This thing—you'll have to see it (to believe it)—is really amazing.

4. **Sai** often introduces a nominal phrase which indicates an exception to the preceding statement. (See also Lesson 17, section 2.)

**Bā mairi yāwā sai kai.** There is none able to do it except you.

**Bā à sāmùn ilmi sai dà kòkari.** One doesn't get knowledge without (a lot of) effort.

**Nī kām, sai àbin dà ka cē.** As for me (I'll do) only what you say.

5. **Sai** meaning *until* often introduces clauses in the comparative, sometimes in the continuative.<sup>2</sup>

**Bā zān tāfi ba sai nā gamā.** I won't go until I finish.

**Bā zān tāfi ba sai inā sōn tāfiyā.** I won't go until I want to go.

**Sai kā dāwō.** See you when (*lit.* until) you return.

<sup>2</sup> Quite often, though not invariably, the **sai**-introduced clause is a dependent clause following an independent clause in the negative (see the first two examples).

**Sai nā shiryā tū̀kù̀na.** (Don't bother me.) Let me get ready first.

**Sai yā zō zā mù ci.** We won't eat until he comes (*lit.* Only when he has come will we eat).

6. **Sai** and **har** each often mean *until*. When, as often, a contrast is intended, **har** focuses on the completion or fulfilment of the action at the end of the prescribed time, whereas **sai** may simply refer to the action in general or focus on the start of it, e.g.:

**Bā zān tāfi ba sai gòbe.** I won't go until tomorrow.

**Bā zān tāfi ba har gòbe.** I won't go (at least) until tomorrow (has come).

**Bān yi barci ba sai dà gārī ya wāyē.** I didn't get to sleep until dawn.

**Bān yi barci ba har gārī ya wāyē.** I didn't get a wink of sleep all night.

7. **Sai** is frequent in narrative as a clause (sentence) introducer indicating sequence and translatable as *then* or *so*. (See also Lesson 17, section 4.)

**Mun gan shi nan dà nan. Sai mukā gaishē shi.**

We saw him immediately. Then/so we greeted him.

**Sun zō. Sai sukā zaunā. Sai sukā hū̀tā sōsai.**

They came. (Then) they sat down. (Then) they rested well.

8. **Dā . . . sai** is commonly used for *when . . . then*, with reference to events in the past.

**Dā na gan shi (sai) nā jē wurinsā.** When I saw him (then) I went to him.

**Dā zuwānsā<sup>3</sup> sai aikī.** When he comes (then) (there's a lot of) work.

<sup>3</sup> **Dā zuwānsā**, *lit. on his coming*. A verbal noun may usually be substituted for a finite verb in this construction.

**Dà ya shiga (sai) mukà tsayà.**

When he entered (then) we stopped.

9. **Dà** meaning *with* or *and* is amply illustrated in Lesson 17, sections 2 and 3. The use of **dà** as introducer of the direct object after the *-ar* form of a verb is treated in Lesson 25, section 4 and following. **Dà** meaning *when* is illustrated above. **Dà** as introducer of the thing possessed after the continuative is illustrated in Lesson 18, sections 5 and 6.

10. **Dà** (or **wandà**) is employed to introduce relative clauses. It may mean *that*, *whom*, etc. (See also Lesson 20, sections 5 and 6.)

**àbìn dà na gani**  
**lòkàcìn dà zài tafi**

the thing that I see  
when (= the time that) he will go

**an kòrì mùtumin dà akà aikò**

they chased away the man that was sent

**yārō wandà bā shi dà hankāli**

a boy who has no sense

11. **Dà** is employed as an auxiliary with certain other relaters.

**Tun dà bai bā mù ba bā kōmē.**

Since he didn't give it to us it doesn't matter.

**Kō dà bai gan mù ba munà wurin.**

(Even) though he didn't see us, we were there.

#### VOCABULARY

##### Nominals

**àgōgō** (pl. **agōgunà**)

watch, clock

**àlāmà/hàlāmà** (f.) (pl.

**àlāmū, alāmōmī**)

indication, sign

**àlkalāmī** (pl. **alkalumà**)

pen

**àlmakāshi** (pl. **àlmakāsai**)

(pair of) scissors

**awà** (f.)

hour

**bukkà** (f.) (pl. **bukkōkī**)

grass hut ; market stall

**ciyāwà** (f.) (pl. **ciyāyī**)

grass

**dīnkī**

sewing

**hūtū**

vacation, rest

**kàkī**

khaki cloth

**kirkī**

excellence of character or quality

**madīnkī** (pl. **madīnkā**)

tailor

**sāna'ā** (f.) (pl. **sana'ō'ī**)

trade, occupation, profession

**tufāfi** (sing. **tufā**)

garments, clothes

**wāhalà** (f.)

trouble, difficulty

**wāndō** (pl. **wandunà**)

trousers

##### Verbals

**dīnkā**

sew, make by sewing

**hanà** <sup>4</sup>

prevent, hinder, keep from, refuse, forbid

**jirā**

wait for

**kau/kawad** (dà)

move to another place, alter position of

**nūnà** <sup>5</sup>

point out, show

**tāimakà** (i/ē)

help, assist

**yankà**

cut (up), slaughter

##### Particles

**kām**

(emphasis particle) at least, at any rate, as for . . .

<sup>4</sup> Typical examples of the way **hanà** is employed are : **yā hanà ni/mini aikī** = he kept me from working or he kept me from getting a job ; **kadà kà hanà masà àbinci** = don't refuse him food ; **an hanà shān giyā** = beer drinking is proscribed.

<sup>5</sup> An indirect object is very frequent with **nūnà**, e.g. **yā nūnà mini** = he showed me ; **nā nūnà masà hanyā** = I showed him the road ; **tā nūnà wā yārō àbincinsā** = she showed the boy his food ; but **yā nūnà kārinsā** = he showed his strength.

wàtò

that is, . . . (the preceding statement is then re-phrased to clarify it), namely, viz.

*Important Phrases*

kèken dinkì	sewing machine
sai kà cè	like, as if
sai kà gani	you have to see it (to believe it)
shā wàhalà	have ( <i>lit.</i> drink) difficulty, suffer

## EXERCISES

Translate into English :

1. Yā kāmātā in yankā wannān yādī. Dāuki ālmakāshī kà taimākē ni.
2. Shī bà mūtumin kirkī ba nè. Yanā sō yā hanā ābōkinā aikī.
3. Dā ya shīga bukkārsā sai ya zaunā, ya fārā dinkī.
4. Zān jirā shī. Wàtò, zān dākātā nān sai yā dāwō.
5. Ākwai ālāmā zā kà shā wàhalā nān idan bà kà kawad dā kāyankā dā wuri ba.

Translate into Hausa :

1. Sew me a good (looking) gown. I am going to the dance tomorrow.
2. I want you to help me to move my sewing machine to another stall.
3. As for me I will wait for him here—perhaps he will come after a while.
4. I didn't show him your watch. They say he saw it on your wrist (arm).
5. He hasn't eaten yet. Why? Because I refused him food until you arrived.

*Dialogue*

Hārūnā : Sānnu madīnkī !

Gāmbo : Af Hārūnā ! Barkā dā yāmmā.

Hārūnā : Barkā kādai. Inā aikī yāu ?

Gāmbo : Aikī, ai bā yā fārēwā.

Hārūnā : Mādallā. Hakā a kē sō.

Gāmbo : Gāskiyarkā. Kanā yāwō ā kāsūwā nè ?

Hārūnā : A'ā. Dā mā inā nēman bukkārkā.\*

Gāmbo : Tō. Rān nan na kau dā kāyānā zuwā nān.

Hārūnā : Dā kyāu. Dā kanā cikin bukkā ta cīyāwā āmmā wannān ta kwānō<sup>7</sup> cē.

Gāmbo : Hakā nè. Nā yi sā'ā kē nan.

Hārūnā : Mādallā. Zā kà iyā kà dīnkā minī wadānsu tufāfi nè ?

Gāmbo : Ai sānā'ātā cē. Wānē irī nè ka kē sō ?

Hārūnā : Inā bukkātār gājēren wāndō gūdā biyu dā bābbar rigā kumā.

Gāmbo : Tō bā lāifi. Kā zō dā yādī nè ?

Hārūnā : I. Gā kākī na yīn wāndūnā dā farīn yādī na yīn rigā. Nawā nè kuḍīn dīnkī ?

Gāmbo : Dukā zāi kai sulē ārbā'in dā biyar—wàtò, nairā huḍu dā sulē biyar kē nan.

Hārūnā : Kāi, yā yi yawā ! In bā kà yārda dā nairā huḍu ba, sai in nēmi wani.

Gāmbo : Tō nā yārda. Ajīyē yādin cān.

Hārūnā : Dā kyāu. Sai yāushē zān zō in kārḥā ?

Gāmbo : Sai gōbe ai. Bā zān iyā gamā dīnkīnshū dukā yāu ba.

Hārūnā : Tō, sai gōbe kē nan.

Gāmbo : Yāuwā, sai gōbe.

\* The addition of mā to dā completely alters the meaning from formerly (but no longer) to formerly too, i.e. anyway, in any case, all along.

<sup>7</sup> I.e. made of corrugated iron or aluminium roofing materials.

## Lesson 30

### Prefixes and Suffixes

1. Hausa employs a number of prefixes and suffixes to change basic forms of words into words with more specialized meanings. Certain prefixes and suffixes have already been described (see Lessons 25 and 28), but several others are common enough to warrant mention here.

2. **Bà-** = *place of origin, profession.*

(a) Certain nouns may be prefixed with **bà-** in the singular with the resultant form indicating the *place of origin* of the person referred to. The masculine forms usually end in **-è** with initial and final low tones (all other tones high). These words have feminine and plural forms as well, as illustrated below.

(Kanò)	Bàkanè/Bàkanò, Bàkanùwā, Kanāwā	Kano person
(Hausā)	Bàhaushè, Bàhaushiya, Hausāwā	Hausa person
(Tūrai)	Bātūrè, Bātūriyā, Tūrāwā/ Tūrāwā	European person
	Bāfāransī, Bāfāransiyā, Fārānsāi	Frenchman
	Bāfilācè, Bāfilātā, Filānī	Fulani person

(b) Other nouns may be prefixed with **bà-** in the singular to form nouns indicating the *occupation* of the person referred to. The tone rules are usually the same as those above, but the final vowel of the masculine form

### PREFIXES AND SUFFIXES

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varies. Feminine forms are not common (nor are women who have these occupations).

	bādūkù, dūkāwā <sup>1</sup>	leatherworker
(fādā, chief's palace, court)	bāfādā/bāfādè, fādāwā	courtier
(sarkī, chief)	bāsarākè, sarākunā/ sarākai <sup>2</sup>	office-holder under a chief

3. The noun **dā**, *son*, is widely used (in the form **dan** ; *f. 'yar* ; *pl. 'yan*) as a prefix (although it is written as a separate word) in the following senses :

(a) To indicate *place of origin* :

dan Kanò, 'yar Kanò, 'yan Kanò	Kano person
dan kasā, 'yan kasā	local inhabitant(s) of a country, son(s) of the soil

(b) To indicate *occupation* :

dan kāsūwā, 'yar kāsūwā, 'yan kāsūwā	market trader
dan tēbūr, etc.	petty market trader (who displays his goods on a table)

(c) As a *diminutive* :

dan yārò	little boy
'yar kāsūwā	small market
'yan kāyā	small belongings
cikin dan lōkaci	in a short time

<sup>1</sup> These may have originated from a place called **Dūkù**.

<sup>2</sup> These plurals are also employed for **sarkī**, but there is seldom any confusion of meaning since any given town or region has only one **sarkī**.



## (d) In certain stylized expressions :

<b>ɗan sàndā, 'yan sàndā</b>	Government policeman (lit. son of a stick)
<b>ɗan dōkā, 'yan dōkā</b>	N.A. (= Native or Local Authority) policeman (lit. son of an order)
<b>ɗan Adām, 'yan Adām</b>	human being (lit. son of Adam)
<b>'yar ciki</b>	type of gown

(e) **Dan** (never **'yar** or **'yan**) is used with verbs (with or without **kāɗan**) signifying a little (bit) :

<b>Nā ɗan dākātā (kāɗan).</b>	I waited a bit.
<b>Yā ɗan tūrē shi.</b>	He pushed it a little.
<b>Sai kā ɗan ragē kudinsā.</b>	You should lower the price a bit.

4. Various types of nouns may be formed from verbs by employing a **ma-** prefix with or without an **-i** suffix :

(a) Nouns signifying the *agent or doer of an action* are formed by prefixing the **ma-** and (usually) suffixing an **-i**. The tones on the masculine form are high-low for two-syllable words, high-low-(low-)high for three- and four-syllable words. Feminine (sometimes) and plural (usually) forms of these words also occur. Forms having the **-i** (high tone) suffix take a 'referential' **-n** before a modifying noun or pronoun, e.g. **masōyin Sārātū, masōyinkā**; the others do not, e.g. **majī dādī**.

(fi, surpass)	<b>mafi/mafiyī, pl. mafiya</b> surpassing, exceeding, e.g. : <b>Wannan mafi kyāu</b> <b>nē.</b> This is the best one. <b>mafi tsādā</b> more expensive
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(sō, want, love)	<b>masō<sup>3</sup>/masōyī, masōyiyā, masōyā</b> one who likes or loves, e.g. : <b>Masōyinkā bā yā</b> Your close friend <b>ganin aibunkā.</b> doesn't see your faults. <b>masōyin Sārātū</b> one who loves Sarah <b>masōyin shinkāfā</b> one who likes rice
(ji, hear, feel)	<b>majī/majiyī, majiyiyā, majiyā</b> hearer, feeler, e.g. : <b>majī dādī</b> happy person
(rasā, lack)	<b>marās/marāshī, marashiyā, marāsā</b> lacking in . . . , e.g. : <b>marāshin hankālī,</b> senseless (See also Lesson 23, section 6.)
(aikā, send)	<b>ma'aikī, ma'aikā</b> messenger <sup>4</sup>
(aikātā, do work)	<b>ma'aikāci, ma'aikaciya, ma'aikātā</b> worker
(dīnkā, sew)	<b>maḍinkī, maḍinkiyā, maḍinkā</b> tailor
(fāutā, cut up meat)	<b>mahāuci, mahāutā</b> butcher, meat-seller
(haifū, give birth)	<b>mahāifi, mahāifiyā, mahāifā</b> parent
(haukēcē, go mad)	<b>mahāukāci, mahaukaciya, mahāukātā</b> madman
(kērā, forge)	<b>maḳērī, maḳērā</b> blacksmith

<sup>3</sup> The short form **masō** is regularly employed with the meaning *tending toward* to denote the intermediate points of the compass, e.g. **arēwā masō gabās** = north-east, **kudū masō yamma** = south-west, etc.

<sup>4</sup> The meaning here is passive, i.e. one who is sent (compare **macliyī** = (i) *glutton*, (ii) *dependent* (i.e. *one fed by you*)). The word is mainly used of the Prophet in the expression **Ma'aikin Allā, God's Messenger**.

- (b) Nouns signifying a *place* where the activity indicated by the original verb is performed are also formed by prefixing **ma-**. The ending may be either **-ā** or **-ī**. The tones on the singular form are all high.

(aunā, measure, weigh)	ma'aunā, mā'āunai	place where corn is sold
(ajlyē, set aside)	ma'aji, mā'ajiyai	storehouse
(dafā, cook)	madafā/madafī, mādāfai	kitchen, cooking-place
(fautā, cut up meat)	mahantā, māhāutai	place where meat is sold
(karantā, read)	makarantā, mākārāntū	school
(sallātā, perform a sallā)	masallācī, māsallātai	mosque, place of Muslim prayers

- (c) Nouns signifying a *tool* or *implement* involved in the action indicated by the original verb are formed by prefixing **ma-** and suffixing **-ī**. The tones on the masculine form are all high.

(aunā, measure, weigh)	ma'aunī, mā'āunai	any measure, scales
(būdē, open)	mabūdī, mābūdai	key
(girbā, reap)	magirbī, māgirbai	type of harvesting tool
(gwadā, measure)	magwajī, māgwādai	measuring rod
(kadā, beat a drum)	makadī, mākadai	drum stick

5. A **-ancī** (sometimes **-cī**) suffix is employed with ethnic terms to indicate the *language (and customs)* of . . . . All tones are high.

(Tūrai, Europe)	Tūrancī	European language (in Nigeria this usually means English)
(Kanò, Kano)	Kanancī	language (dialect) of Kano
(Zazzāu, Zaria)	Zazzagancī	language (dialect) of Zaria
(Bālārabē, Arab)	Lārabcī	Arabic language

A rather humorous (but acceptable) term to designate the mixture of Hausa and English in which many bilinguals converse has recently come into currency.

It is :

**mālamancī** (from **mālām**, *educated person*)

So, too :

**bībīlancī** (from **B.B.C.**, *the Hausa of the B.B.C. Hausa broadcasts*).

6. Certain abstract nouns may be formed from more definite nouns by using the following suffixes :

- (a) **-ntakā**, **-antakā** = *the quality of being* . . . . The tones are low-low-high-low :

(bēbē, deaf mute)	bēbāntakā	deaf-muteness
(mūtūm, person)	mūtūntakā	human nature (with its frailties)
(gwauro, wifeless man)	gwaurāntakā	state of wifelessness

(shēgè, <i>bastard</i> ) <sup>5</sup>	shēgàntakà	impudence, rascality
(yārò, <i>boy</i> )	yāràntakà	childishness
(b) -ntà, -ncì, -tā, -ntā = <i>that possessed by . . .</i> :		
(gwàni, <i>expert</i> )	gwànintà	skill
(kankanè, <i>a little</i> )	kankantà	smallness
(mùtùm, <i>man</i> )	mutuncì	manliness, self-respect, integrity
(bāwà, <i>slave</i> )	bautā	slavery
(gàjērè, <i>a short thing</i> )	gajartà	shortness
(angò, <i>bridegroom</i> )	angwancì	state of being a bridegroom
(ādāli, <i>just person</i> )	ādalci	justness, righteousness
(mūgù, <i>evil thing</i> )	mùgùntà <sup>6</sup>	wickedness

7. Nouns may be formed from certain verbs by using the following suffixes:

(a) -ayyà = *repetition and/or reciprocity, settled attitude*:

(bùgà, <i>hit</i> )	bùgayyà	exchanging blows
(sò, <i>love</i> )	sòyayyà	mutual love
(jā, <i>pull</i> )	jāyayyà	controversy, dispute
(ji, <i>hear</i> )	jiyayyà	being on good terms, mutual trust
(àurā, <i>marry</i> )	àurātayyà	intermarriage
(ki, <i>hate</i> )	kīyayyà	mutual hatred
(bi, <i>follow, obey</i> )	biyayyà	obedience, loyalty

(b) -au = *person or thing characterized by*:

(māntā, <i>forget</i> )	māntau	forgetful person
(mākarā, <i>be late</i> )	mākarau	dilatory person

<sup>5</sup> This term is used in Hausa (as in English) as a term of abuse. Note that the meaning of the derived form is taken from the figurative (rather than the literal) meaning of the original noun.

<sup>6</sup> Note the shortening of the first -u- here.

## VOCABULARY

## Nominals

dilā (pl. dilōli)

gindī

girbī

guntū (f. guntuwā, pl.

guntāyē)

gwāni (f. gwānā, pl.

gwanāyē)

gwànintà

hànkākā (m.) (pl. hānkākī)

kallō

kūnnē (pl. kunnuwā)

mabūdī (pl. mabūdai)

macijī (pl. macizai)<sup>7</sup>

mahāuci (pl. mahautā)

mahāukaci (pl. mahāukātā)

māimakon

makādi (pl. makādā)

makēri (pl. makērā)

sandā (pl. sandunā)

shinkāfā (f.)

## Verbals

aunā

cizā (i/ē)

dōkā (v.n. dūkā)

fādō

girbā (i/ē)

kasā

mākarā

jackal

base, bottom, buttocks,

foundation

harvest

short (thing)

expert

skill, expertise

crow

watching, looking at

ear(s)

key

snake (lit. 'biter')

butcher, meat-seller

madman

instead of, in return for

(from māimakō, *substitute*)

drummer

blacksmith

stick, force

rice

measure, weigh

bite

beat, strike, thrash

fall down (here)

reap, harvest

arrange in heaps, dispose

(with kūnnē = *listen*)

be late

<sup>7</sup> This plural, note, is irregular (it should be macizā). Also the verb used of a snake biting is usually sārā, not cizā.

rasà	lack, be short of, lose
rèrà	(with wāfà = compose and sing)
sàrà (i/è)	chop down (a tree), (snake) bite
tūrè	push, knock over

### Particles

kafai	only
kūrunkus	the story is over!
shègè!	damn it! (very strong swear-word, lit. 'bastard')

### Important Phrases

arèwā masò yāmmā	north-west
ɗan sàndā (pl. 'yan sàndā)	Government policeman
kasà kunnè	prick up one's ears, dispose one's ears to listen
nā rasà yaddà zān yi	I don't know what to do
rèrà wāfà	(compose and) sing a song
'yan kasà	'sons of the soil'

### EXERCISES

Translate into English :

1. Maciji yā sàri ma'āiki àmmā likitā yā bā shi māgani har yā warkè.
2. Shi bà Bàhaushè ba nè, Bāflācè nè. Àmmā duk dà hakà yā iyà Kananci.
3. Zāriyā kudù masò yāmmā ta kè dà Kanò. Kātsinā, arèwā masò yāmmā ta kè dà ita.
4. Dā zā mù yi aikimmu tare àmmā shi yā makarā. Sabodā hakà nā rasà àbìn dà zān sayar à kāsūwā.
5. Mūsā gwani nè. Bā wandā ya iyà irin wannan aiki sai shi kadai. Yā kāmātā mù nēmē shi maimakon Audu.

Translate into Hausa :

1. He's a forgetful person. Don't tell him to do anything for you.
2. In a short time all the workers had left. I didn't know what to do.
3. Bring the key here. Let me open the door.
4. I waited a bit until the drummers began to pay attention.
5. I think if his wife sings a song the chief will be surprised.

### Fable

#### Dilā Sarkin Dābārā<sup>8</sup>

Wata rānā wani hānkākā yanā yāwò. Yanā nēman àbìn dà zāi ci. Sai ya ga wani guntun nāmā à kasà kusa dà wani dūtšè. Ya sàuka, ya sà bāki ya ɗaukà. Ya tashi samà dà nāmān à bākinsà ya sàuka bisà wani itācè.

Ashè dilā yanā kallonsà—yā ga duk àbìn dà hānkākā ya yi. Dilā, kumā, yanā jīn yunwā. Yanā sō yā sāmī nāmān. Sai ya yi dābārār dà zāi sāmū.<sup>9</sup>

Sai dilā ya tafi gindin itācè, ya gai dà hānkākā. Ya cè masà, 'Kāi, rān nan na ji kanà rèrà wāfà. Muryārka, kūwā, dà dādī ta kè ainūn. Sai yāushè zān sākè jīn wāfà irin tākā kumā?'

Hānkākā, dai, ya kasà kunnè. Àbìn dà dilā ya fādā ya yi masà dādī. Dà ya ji hakà sai ya mātā dà àbìn dà kè cikin bākinsà. Ya būdè bākinsà. Zāi rèrà wāfà kè nan.

Shi kè nan! Sai nāmān ya fādō. Dilā ya ɗaukà, ya cè, 'Mādallā'. Ya tafi dà shi. Kūrunkus!

<sup>8</sup> See *Ka Koyi Karatu*, page 9, for another version of this story.

<sup>9</sup> 'He made a plan to get it.'



## Lesson 31

### Greetings II

1. In Lesson 4 a number of the most common greetings were introduced. It is the aim of this lesson to provide the student with a much longer (though still by no means complete) list of typical greetings than was necessary earlier in the course.

#### 2. General greetings :

<i>Greeting</i>		<i>Reply</i>	
sànnu	hello	yāuwā, sànnu	hello
		sànnu dai	hello
		sànnu kádai	hello
sànnu-sànnu	hello	(same replies as for sànnu)	
sànnunkù	hello (to several)	(same replies as for sànnu)	
sànnunki	hello (to a woman)	(same replies as for sànnu)	
lāfiyà ?	are you well ?	lāfiyà	all's well
		lāfiyà lau	very well
		lāfiyà kalau	very well
		lāfiyà dai	all's well
		lāfiyà, bā	
		kōmē	all's well
inā gājiyà ?	how's your tiredness ?	bā gājiyà	all right
		bābù gājiyà	all right
		gājiyà dà	
		saufi	it's better
		alhamdùlillāhì	all's well

*Greeting*

**inā làbārì?** what's the news?

*Reply*

**gàjiyà tā bi** the tiredness  
**lāfiyà** is only tempo-  
rary<sup>1</sup>

**(làbārì) sai**  
**ālherì** all's well  
**lāfiyà** all's well

## 3. Situational:

*Greeting*

**inā aiki?**  
how's (your) work?

*Reply*

**aiki dà gòdiyà**  
with thankfulness  
**āhamdūllāhì**  
thank God (for it)  
**mun gòdè Allà**  
we thank God (for it)

**sànnu<sup>2</sup> dà aiki** (same replies as for **sànnu**)  
greetings at work  
**sànnu<sup>2</sup> dà zuwà** (same replies as for **sànnu**)  
greetings on arriving  
**maràbà dà zuwà** (same replies as for **sànnu**)  
greetings on arriving  
**maràbà** (same replies as for **sànnu**)  
welcome  
**sànnu<sup>2</sup> dà hūtawā** (same replies as for **sànnu**)  
greetings at rest  
**sànnu dà àniyà** (same replies as for **sànnu**)  
greetings in (your) effort

<sup>1</sup> Literally, 'tiredness has alternated with well being'.

<sup>2</sup> **Barkà** is frequently substituted for **sànnu** in these (and other) contexts. The two words are equivalent in meaning, but **barkà** usually implies a greater familiarity between the greeters and tends to be used to the exclusion of **sànnu** between close friends. The usual reply to a greeting with **barkà** in it is **barkà dai**.

*Greeting*

**sànnu dà kòkari**  
greetings in (your) effort  
**sàlāmù àlaikùn**  
(on entering a compound)

**gāfarà**  
(woman entering  
compound)  
**gāfarà dai**  
(woman entering  
compound)

*Reply*

(same replies as for **sànnu**)  
**yāuwā, àlaikà sàlāmù**  
(reply)

**mhm** (reply)  
**yāuwā, barkà dà zuwà**  
greetings on arrival

**yāuwā, barkà dà zuwà**  
greetings on arrival

## 4. Time of day:

*Greeting*

**inā kwānā?**  
how did you sleep?  
**kwai lāfiyà?**  
how did you sleep?  
**barkà dà kwānā**  
greetings in the a.m.  
**kā tāshi lāfiyà?**  
did you get up well?  
**kā kwāna lāfiyà?**  
did you sleep well?  
**inā wunì?**  
how's (your) day?  
**inā yinì?**  
how's (your) day?  
**barkà dà rānā**  
greetings (at noon)  
**barkà dà yammā**  
greetings (in late p.m.)  
**barkà dà darē**  
greetings (at night)

*Reply*

(same replies as for **lāfiyà?**)

(same replies as for **lāfiyà?**)  
**barkà dai** greetings

(same replies as for **lāfiyà?**)

(same replies as for **lāfiyà?**)

(same replies as for **lāfiyà?**)

(same replies as for **lāfiyà?**)

**barkà dai** greetings

**barkà dai** greetings

**barkà dai** greetings

## 5. Personal :

<i>Greeting</i>	<i>Reply</i>
<b>kanà lāfiyà ?</b> are you well ?	(same replies as for lāfiyà ?)
<b>inā gidā ?</b> how's (your) family ?	(same replies as for lāfiyà ?)
<b>inā iyālī ?</b> how's (your) family ?	(same replies as for lāfiyà ?)
<b>inā mutānenkà ?</b> how's your family ?	(same replies as for lāfiyà ?)
<b>gidankà lāfiyà ?</b> how's your family ?	(same replies as for lāfiyà ?)
<b>iyālinkà lāfiyà ?</b> how's your family ?	(same replies as for lāfiyà ?)
<b>mutānenkà lāfiyà ?</b> how's your family ?	(same replies as for lāfiyà ?)
<b>inā yārā ?</b> how are (your) children	(same replies as for lāfiyà ?)
<b>yārā lāfiyà ?</b> how are (your) children ?	(same replies as for lāfiyà ?)
<b>yàya yārā ?</b> how are (your) children ?	(same replies as for lāfiyà ?)
<b>inā uwargidā ?</b> how's (your) wife ?	(same replies as for lāfiyà ?)
<b>rānkà yà dadē<sup>3</sup></b> greetings (to social superior)	<b>mhūm</b> (reply)
<b>yàya jikī ?<sup>4</sup></b> how's (your) illness ?	<b>(yanà) dà saukī</b> it's better
<b>sānnu</b> greetings (in misfortune)	<b>yāuwā</b> thanks
<b>Allà yà bā dà saukī</b> may God make (you) well	<b>āmin</b> may it be so

<sup>3</sup> This greeting is used especially to a chief or other important person.

<sup>4</sup> Literally : *how's (your) body ?*

<i>Greeting</i>	<i>Reply</i>
<b>Allà yà sawwākē<sup>5</sup></b> may God lighten (your) trouble	<b>āmin</b> may it be so
<b>Allà yà ji fānsà<sup>6</sup></b> may God have mercy on him (may his soul rest in peace)	<b>āmin</b> may it be so

## 6. Seasonal :

<i>Greeting</i>	<i>Reply</i>
<b>inā gūmī ?</b> how's the heat ?	<b>lōkacinsà nē</b> it's the time for it <b>kwānākinsà nē</b> it's the season for it <b>kāi, yā yi yawà !</b> there's a lot ! <b>dà saukī</b> it's eased off (same replies as for inā gūmī ?)
<b>inā ruwā ?</b> how's the rain ?	<b>ruwā yā yi gyārā</b> the rain has helped (same replies as for inā aikī ? but substitute ruwā for aikī in first reply)
<b>inā sanyī ?</b> how's the cold ?	(same replies as for inā gūmī ?)
<b>yàya ka ji dà dāri ?</b> how's the cold ?	(same replies as for inā gumī ?)
<b>barkà dà sallā</b> greetings (during holidays)	<b>barkà dai</b> greetings

<sup>5</sup> Or, less commonly, *saukākē*.

<sup>6</sup> Employed with reference to a dead person.

## 7. Parting greetings :

*Greeting*

**sai an jimà** <sup>7</sup>  
see you later

**sai gòbe**  
see you tomorrow

**sai dà sáfè**  
until morning

**sai dà yammā**  
until evening  
**sai wani lōkaci**  
see you sometime  
**sai wani sà'i**  
see you sometime  
**sai wata rānā** <sup>8</sup>  
see you sometime

**sai kā dāwō**  
until you return  
**sauka lāfiyā**  
may you arrive safely  
**(kā) gai dà gidā**  
greet your family  
**(kā) gai mini dà Audù**  
greet Audu for me

*Reply*

**yāuwā, sai an jimà**  
okay, see you later  
**yāuwā, mun jimà dà yawā**  
okay, we'll wait  
**yāuwā, sai gòbe**  
okay, see you tomorrow  
**tò Allā yā kai mù**  
may God bring it about  
**yāuwā, sai dà sáfè**  
okay, until morning  
**tò Allā yā kai mù**  
may God bring it about  
**yāuwā, sai dà yammā**  
okay, until evening  
**yāuwā, sai wani lōkaci**  
okay, see you sometime  
**yāuwā, sai wani sà'i**  
okay, see you sometime  
**yāuwā, sai wata rānā**  
okay, see you sometime  
**yāuwā, sai nā dāwō**  
okay, till I return  
**tò Allā yā sà**  
may God make it so  
**tò sà ji** <sup>9</sup>  
okay, they'll hear  
**tò yā ji** <sup>9</sup>  
okay, he'll hear

## 8. Miscellaneous expressions often employed in greeting situations :

<b>tô</b>	okay, well
<b>mādallā</b>	fine, splendid, thank you ( <i>lit.</i> praise God)
<b>yāuwā</b>	(reply) okay, fine
<b>ālbishirinkā !</b>	I've brought you good news !
<b>gōrō</b>	(reply to ālbishirinkā) = (I'll give you) a kolanut (if you tell me)
<b>bismillāhī</b>	(formula said before beginning an action, <i>e.g.</i> eating, starting work— <i>lit.</i> in the name of God)
<b>bismillā !</b>	go ahead and start (whatever is to be done) !
<b>in Allā yā yārda</b>	if God wills
<b>in shā Allā(hū)</b>	if God wills

<sup>7</sup> Literally 'until one has waited a while'.

<sup>8</sup> **Sai wata rānā** usually implies less expectation of seeing the person again than does either of the two preceding greetings.

<sup>9</sup> Future 2 (see Lesson 16) is invariably used in this formula.



## Lesson 32

### Numbers

1. In Lesson 11 the numbers 1-22 and several related expressions were introduced. It is the purpose of this lesson to list Hausa numbers in greater detail than in Lesson 11.

#### 2. Cardinal numbers :

1 <i>ɗaya</i>	12 (gōmà) <i>shâ biyu</i>
2 <i>biyu</i>	13 (gōmà) <i>shâ ukù</i>
3 <i>ukù</i>	14 (gōmà) <i>shâ huɗu</i>
4 <i>huɗu</i>	15 (gōmà) <i>shâ biyar</i>
5 <i>biyar</i>	16 (gōmà) <i>shâ shidà</i>
6 <i>shidà/shiddà</i>	17 (gōmà) <i>shâ bakwàì</i>
7 <i>bakwàì</i>	18 <i>àshirin biyu bābù or (gōmà)</i>
8 <i>takwàs</i>	<i>shâ takwàs</i>
9 <i>tarà</i>	19 <i>àshirin ɗaya bābù or (gōmà)</i>
10 <i>gōmà</i>	<i>shâ tarà</i>
11 (gōmà) <i>shâ ɗaya</i>	20 <i>àshirin</i>

All numbers above 20 employ *dà*, rather than *shâ*, in compound numerals, e.g. *àshirin dà ɗaya*, *àshirin dà biyu*, *tàlâtin dà ɗaya*, etc.

20 <i>àshirin</i>	90 <i>càsà'in</i> <sup>1</sup>
30 <i>tàlâtin</i>	100 <i>ɗàrí</i>
40 <i>àrbà'in</i>	200 <i>mètan/ɗàrí biyu</i>
50 <i>hàmsin</i>	300 <i>ɗàrí ukù</i>
60 <i>sittin</i>	400 <i>ɗàrí huɗu/àrbàminyà</i>
70 <i>sàbà'in</i>	500 <i>ɗàrí biyar/hàmsàminyà</i>
80 <i>tàmanin</i>	1000 <i>dubù/alif/zambâr</i>

<sup>1</sup> *Tàsà'in*, *tis'in*, *tàmanin dà gōmà* and *ɗàrí bā gōmà* are also used for 90.

## NUMBERS

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3 000 *dubù ukù*      1 000 000 *milyân, zambâr dubù*  
10 000 *zambâr gōmà*

When more than one term is listed above, the first is the most common. The term *zambâr* is ordinarily reserved for use in numbers above 9000.

Numbers between those listed above are formed in a regular manner with *dà*, e.g. *hàmsin dà biyu* (52), *mètan dà shidà* (206), *ɗàrí biyar dà gōmà* (510), *ɗàrí takwàs dà sàbà'in dà ukù* (873), *dubù bakwàì dà ɗàrí huɗu dà càsà'in dà ɗaya* (7491), *dubù ɗaya (or gùdà) dà biyu* (1002), *milyân gùdà dà dubù biyar dà ɗàrí tarà dà gōmà shâ takwàs*, etc. (1005, 918).

The year 1973 is *dubù ɗaya dà ɗàrí tarà dà sàbà'in dà ukù*.

#### 3. The term for zero is *sifiri*.

4. See Lesson 11, section 6, for the formation of *ordinal numbers*.

5. See Lesson 11, section 7, for the use of *gùdà* with numbers.

#### 6. Addition employs *dà*, e.g. :

*Ukù dà ukù nawà (nē) ?*

*Shidà nē.*      3 and 3 are how many ? 6.  
*Shâ biyu dà àshirin ɗaya bābù*      12 plus 19 are how many ?  
*nawà (nē) ? Tàlâtin dà ɗaya.*      31.

7. Subtraction employs . . . *bābù, dàgà or dēbē/fitad dà . . .*  
*dàgà cikin*, e.g. :

*Gōmà, huɗu bābù nawà (nē) ?*      10 minus 4 is how many ?  
*Shidà.*      6.

**Biyu dàgà shidà nawà (nē) ?** 2 from 6 (leaves) how many ? 4.  
**Huɗu.**  
**À dēbē biyar dàgà cikin** Take 5 from (in) 34, how  
**tālātin dà huɗu, nawà (nē)** many remain ? 29.  
**ya ragē ? Tālātin ɗaya**  
**bābū.**

8. *Multiplication* employs **sāu**, *times*, e.g.:

**Ukù sāu ukù nawà (nē) ? Tarà.**  $3 \times 3 = ?$  9.  
**Shā biyar sāu huɗu sittin nē.**  $15 \times 4 = 60$ .

9. *Division* employs **shiga** and **sāu**, e.g.:

**Shidà zāi shiga āshirin dà huɗu** 6 goes into 24 how many  
**sāu nawà ? Huɗu.** times ? 4.  
**Sāu nawà gōmā zāi shiga** How many times does 10  
**mētan ? Āshirin.** go into 200 ? 20.

10. *Fractions* are expressed as follows:

$\frac{1}{2}$  is **raɓi**.  $\frac{1}{4}$  is **kwatā** or **rubū'i**.

Other fractions are usually described as, e.g.:

$\frac{1}{3}$  is **sulhūsi** or **ɗaya bisà ukù** or **ɗaya dàgà cikin ukù**

$\frac{2}{5}$  is **biyu bisà biyar** or **biyu dàgà cikin biyar**

$\frac{3}{8}$  is **ukù bisà takwās** or **ukù dàgà cikin takwās**

$\frac{1}{10}$  is **ushūri** or **ɗaya bisà gōmā** or **ɗaya dàgà cikin gōmā**,  
*etc.*

11. Percentages are expressed as follows:

10% = **gōmā bisà ɗari** (*lit.* 10 on/over 100), *etc.*

## Lesson 33

### Time

1. The days of the week (see also Lesson 20) are:

<b>Lahādī/Lādi</b>	Sunday
<b>Littinīn/Attānin</b>	Monday
<b>Tālātā</b>	Tuesday
<b>Lārābā</b>	Wednesday
<b>Ālhamīs</b>	Thursday
<b>Jumma'ā/Jūma'ā</b>	Friday
<b>Āsabār/Sāti</b>	Saturday

The words for week are **mākō** and **sāti**. Other useful expressions are:

(**ran**) **Littinīn** Monday (**ran** is optional, but frequently used)

**sāti mai zuwā** or **mākōn gōbe** next week

**sāti wandā ya wucē** last week

**mākōn dà ya wucē** or **mākōn jiyā** last week

**mākōn jibi** two weeks hence

2. Other expressions relating to days are:

	<b>yāu</b>	today
yesterday	<b>jiyā</b>	<b>gōbe</b> tomorrow
day before	<b>shēkaranjiyā</b> <sup>1</sup>	<b>jibi</b> <sup>1</sup> two days hence
yesterday		<b>gātā</b> three days hence
		<b>cittā</b> <sup>2</sup> four days hence
		<b>shēkarān</b>
		<b>cittā</b> <sup>2</sup> five days hence
		<b>rānā</b> (1)
		<b>ta yāu</b> today week

<sup>1</sup> In some places these words refer simply to a vague past and future time.

<sup>2</sup> These words are now only used by country folk.

<b>rānā</b> (f.) <sup>3</sup>	sun, day
<b>kwānā</b> <sup>3</sup>	day, spending of a night
<b>kāshègàrì/</b> <b>wāshègàrì</b>	the following day
<b>yāu dà yāmmā</b>	this evening
<b>yāu dà dàddarē</b>	tonight
<b>daren yāu</b>	last night
<b>daren jiyā</b>	night before last
<b>daren jumma'ā</b>	Thursday night

(the Hausa 'day'  
starts at sunset)

When days are counted **kwānā** (not **rānā**) is used, e.g. *ten days* would be **kwānā gōmā**, *three days*, **kwānā ukū**.

**Kwānā biyu**, though literally meaning *two days*, is most frequently used idiomatically to mean *a long time*, e.g. **yā yi kwānā biyu ā gidāna**<sup>4</sup> = *he spent a long time at my home*; **sai an kwānā biyu** = *see you some time*; **yā kwānā biyu (ā dūniyā)** = *he's no (spring) chicken, he's lived a long life*.

The term **wārhakā** means . . . *at the same time as now*, e.g. **jiyā wārhakā** = *yesterday at this time*; **gōbe wārhakā** = *tomorrow at this time*; **wārhakā sātl mai zuwā** = *at this time next week*.

3. Clock time is expressed by the use of the term **karfē**, *o'clock* (lit. 'metal'<sup>5</sup>) and several words borrowed from English:

<sup>3</sup> The differences between **rānā** and **kwānā** are:

**rānā** is used (i) for a specific single day  
(ii) for the days of the week

**kwānā** is used (i) for a length of days (e.g. **kwānā nawā ka yi ā Kanō?** *How many days did you spend at Kano?*)

(ii) for a vague time (e.g. **kwānan nān**, *these days, recently*)

(iii) for dates of the month.

<sup>4</sup> Or, just as commonly, **yā kwānā biyu ā gidāna**.

<sup>5</sup> From the former custom of beating a piece of iron hung in front of the police station to indicate the hours.

<b>karfē nawā</b> (nē) ?	what time is it ?
<b>karfē daya</b>	one o'clock
<b>karfē ukū dà minti gōmā</b>	ten past three ( <b>minti</b> = minutes)
<b>karfē shidā dà kwatā</b>	six fifteen
<b>karfē huḍu yā wucē dà minti āshlirin</b>	four twenty
<b>karfē (gōmā) shā daya dà rabi</b>	eleven thirty
<b>karfē shā biyu saurā minti biyar</b>	five minutes to two
<b>karfē gōmā bā minti āshlirin dà biyar</b>	twenty-five to ten
<b>karfē biyar na yāmmā</b>	five p.m.
<b>karfē ukū na darē</b>	three a.m.
<b>karfē tarā na sāfē</b>	nine a.m.
<b>karfē daya na rānā</b>	one p.m.

#### 4. Months of the year :

<b>Jānairū</b>	<b>Yūli</b>
<b>Fābrairū</b>	<b>Āgustā</b>
<b>Māris</b>	<b>Sātumbā</b>
<b>Afril/Afrilū</b>	<b>Ōktōbā</b>
<b>Māyū</b>	<b>Nūwambā</b>
<b>Yūnī, Jun</b>	<b>Dizambā</b>

<b>watā</b>	month
<b>watā mai zuwā</b>	next month
<b>watān gōbe</b>	next month
<b>watān jiyā</b>	last month
<b>watān dà ya wucē</b>	last month
<b>watān jibi</b>	two months hence

#### 5. Seasons of the year :

<b>dāmunā/</b>	rainy season (roughly May-
<b>dāmanā/dāminā</b>	September)

<b>kākā</b>	harvest season (October–November)
<b>rāni</b>	dry season (December–February) <sup>6</sup>
<b>bazarā</b>	hot, muggy season (March–April)

<sup>6</sup> The cold, harmattan part of the dry season occurring during some or all of the period between mid-December and February is also known as **dāri** (= *dry coldness*) or **hūntūh** (= *harmattan*).

## Lesson 34

### Money and Marketing

1. The currency in Nigeria, until January 1973, followed the former English sterling system of pounds, shillings and pence, but had its own notes and coins. In January 1973, Nigeria converted to a decimal currency based on the *naira* (₦), which equals the former 10/- note. One *naira* is divided into 100 *kobos* (k). Currency notes are issued in denominations of ₦10, ₦5, ₦1 and 50k. Coins issued are 25k, 10k, 5k, 1k and  $\frac{1}{2}$ k.

The recency of this change means that the names of previously issued units are still widely employed. For example, ₦2 is known as **fām** (pound), 10k as **sulē** (shilling—though now only divided into 10 **kwabō** instead of 12)—5k as **sisi** (formerly 6 **kwabō**).

Up to 1960 a  $\frac{1}{10}$  of a penny coin known as **ānīnī** was minted. Though this coin has long been out of use the term is still heard in proverbial and other stylized expressions.<sup>1</sup>

2. The following chart summarizes the changes and their current (1973) British and American values:

New Nigerian Values	Former Nigerian Values	British Values (approx.)	American Values (approx.)
₦10	£5.0.0	£6.30	\$15.20
₦5	£2.10.0	£3.15	\$7.60
—	£1.0.0	£1.26	\$3.04
₦1	10/- (= 120d)	63p	\$1.52
50k	5/- (= 60d)	32p	76c

<sup>1</sup> It is also used to mean *button* or *washer*.



New Nigerian Values	Former Nigerian Values	British Values (approx.)	American Values (approx.)
25k	2/6 (= 30d)	15p	38¢
10k	1/- (= 12d)	6p	15¢
5k	6d	3p	7½¢
—	3d	1½p	4¢
1k	1d	½p	1¢
½k	½d	—	½¢

3. The term for money, *kudī* is the plural of *wurī*, cowry shell. Though *kudī* (with its more modern reference) is now frequently regarded as singular it is still often used as a plural, e.g. *Kanā dā kudī?* *Ā'ā, bā ni dā sū.* Do you have (some) money? No, I don't have (any of) them.

4. Hausa currency terms (some terms refer to combinations of coins rather than to single coins):

<i>ānīnī</i>	10k	<i>nai</i>	7½k
<i>dāri,</i> <sup>2</sup> <i>sīsin kwabō</i>	½k	<i>sulē</i>	10k
<i>kwabō</i>	1k	<i>fatakā, dalā</i>	20k
<i>āhū/āfū</i>	1½k	<i>nairā</i>	₦1
<i>tarō</i>	2½k	<i>fām</i>	₦2
<i>sīsī</i>	5k	<i>jākā</i>	₦200

5. The following terms and expressions are important in *ciniki* (= market purchases, bargaining). See also the vocabularies and dialogues of Lessons 13–16.

<i>sā sūnā</i>	put a price on this (item)
<i>kudinsā nawā (nē)?</i> or <i>nawā nē (kudinsā)?</i>	how much does this cost?
<i>kudin dōzin nawā (nē)?</i>	how much per dozen?
<i>(kudinsā) sulē nē</i>	it costs 10k

<sup>2</sup> The same word as for one hundred. One hundred cowries used to equal ½d (roughly ½k).

<i>(kudinsā) nairā biyu dā</i>	it costs ₦2.80
<i>sulē takwās (nē)</i>	it costs 15k
<i>(kudinsā) sulē dā sīsī (nē)</i>	it costs 27½k
<i>(kudinsā) sulē ukū bā tarō (nē)</i>	its price is (lit. give me) 20k
<i>bā ni fatakā</i>	(oh!), that's expensive
<i>(kāi!) yā yi tsādā or dā tsādā</i>	it is cheap
<i>dā ārahā</i>	
<i>(kudinsā) yā yi yawā (ainūn)</i>	it is (very) high priced
<i>tayā mini</i>	make me an offer
<i>nā tayā sulē</i>	I offer (you) 10k
<i>rāgē mini</i>	reduce (the price) for me
<i>nā ragē sīsī</i>	I reduce (the price) by 5k
<i>kārā mini</i>	increase (the price/the amount) for me
<i>nā kārā sīsī</i>	I increase (my offer) by 5k
<i>ālbarkā!</i>	I refuse your offer!
<i>bān sallāmā ba</i>	I don't agree to sell
<i>nā sallāmā</i>	I agree to sell (at your price)
<i>nā sallāmā ā sulē ukū</i>	I agree to sell at 30k
<i>kāwō kudī!</i>	pay (your) money! (i.e. the deal is completed)
<i>nawā ka kē sō?</i>	how many/much do you want?
<i>bā ni biyu</i>	give me two (of them)
<i>kāwō canjī</i>	give (me my) change
<i>inā gyārā?</i>	where's (my) extra? <sup>3</sup>

<sup>3</sup> An *extra* is often thrown in by the seller (especially if a number of small items are bought) ostensibly to do away with any hard feelings aroused in the process of bargaining. It is not impolite to ask for a *gyārā*, especially if the bargaining has become heated or if the buyer has bought at a price quite close to the seller's original price. If the seller feels that the buyer has got the best of the bargain he will probably refuse to give a *gyārā*.

## Lesson 35

### Family and Kinship Terms

1. Hausa family and kinship terms do not necessarily correspond exactly with English family and kinship terms. The terms listed below are those employed to designate those persons and relationships considered important enough by the Hausa-speaking community to warrant specific designation. See Lesson 22, section 7 (b), for a listing of some of these terms in masculine, feminine and plural columns.

#### 2. General terms :

<b>mùtùm</b>	man (= human being)
<b>namijì</b>	man (= male individual)
<b>màcè</b>	woman
<b>yārò</b>	boy
<b>yāriyā</b>	girl
<b>namijì</b>	male
<b>ta màcè, tamàtā</b>	female
<b>dangì</b>	relative(s)
<b>zùriyā, zùrī'ā</b>	descendants, clan

#### 3. Parental family :

##### *Terms of reference :*

<b>iyāyē</b>	parents (may also include other senior relatives)
<b>ùbā</b>	father
<b>uwā</b>	mother
<b>ɗan'uwā</b>	brother <sup>1</sup>
<b>'yar'uwā</b>	sister <sup>1</sup>
<b>yāyā, wā</b>	elder brother <sup>1</sup>

<sup>1</sup> See footnote 2 on page 223.

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<b>yāyā, yā</b>	elder sister <sup>2</sup>
<b>kanè</b>	younger brother <sup>2</sup>
<b>kanwā</b>	younger sister <sup>2</sup>
<b>autā</b>	youngest brother or sister
<b>ɗan'ùbā</b>	half-brother (= son of same father only)
<b>'yar'ùbā</b>	half-sister (= daughter of same father only)
<b>'yan'uwā</b>	brothers and sisters <sup>2</sup>
<b>bappā</b>	paternal uncle
<b>kāwū, kàwū, rāfānī</b>	maternal uncle
<b>bābā</b>	paternal aunt
<b>iyā, innā, innā</b>	mother, maternal aunt
<b>gwaggò, gwāggō</b>	paternal aunt, father's wife (not one's mother), maternal uncle's wife

#### *Terms of address (where different) :*

<b>bābā</b>	father, paternal uncle
<b>māmā, innā/innā</b>	mother, maternal aunt

#### 4. Family of one's own marriage :

<b>mijì</b>	husband
<b>màcè (pl. mātā)</b>	wife
<b>iyālì</b>	family (man's wife or wives and children)
<b>kishiyā</b>	co-wife
<b>'yā'yā, ñiyā<sup>3</sup></b>	children
<b>ɗā or ɗā namijì</b>	son
<b>'yā, ñiyā<sup>3</sup></b>	daughter
<b>ɗan fārì</b>	eldest son

<sup>2</sup> These terms are often extended to mean, for example, nephew, niece, cousin, etc. In fact, the words **ɗan'uwā**, **'yar'uwā**, and **'yan'uwā** may be applied to *anyone* with whom one has any affinity of town, tribe, race, country, creed, trade, colour or common humanity.

<sup>3</sup> This word is used in Sokoto and the west.

'yar fāri	eldest daughter
autā	youngest son or daughter
yārò	boy, son
yāriyā	girl, daughter
saurāyī (pl. sāmāri)	young man (after puberty)
bùdurwā (pl. 'yam mātā)	young woman (after puberty)

#### 5. Grandparents and grandchildren :

kākā	grandfather, grandmother
kākānī	grandparents
jīkà	grandson, granddaughter
jīkanyā	granddaughter
jīkōkī	grandchildren
tāṣā kunnē, ḍan jīkà	great-grandchild
tāttāṣā kunnē	great-great grandchild

#### 6. In-laws :

sùrukai	in-laws
sùruki	male in-law
sùrukā, sùrūkuwā	female in-law

## Lesson 36

### Person-Aspect Pronouns and Pronoun Tables

1. Although the various sets of Hausa person-aspect pronouns are introduced in the grammar section of this course (see Lessons 7, 12, 16, 18, 20 and 26), it is helpful to be able to refer to the sets in chart form as well.

2. There are two basic sets of person-aspect pronouns :

*Set I—the high-tone set, and Set II—the low-tone set.* The completive, relative completive, continuative, relative continuative, habitual and future II aspects are built on the high-tone set—Set I. The subjunctive and future I aspects are built on the low-tone set—Set II.

(See charts on pages 226 and 227.)

3. Two constructions make use of direct object pronouns (plus the impersonal *a*) as person-aspect pronouns (see section 4 below for the direct object pronouns list) : the *zā* construction (see Lesson 16) and the negative of the *yanā dā* possessive construction (see Lesson 18).

(See charts on pages 228 and 229.)

4. The non-p-a pronouns may also be conveniently charted. Discussions of these pronouns are found in the grammar as follows : independent, Lesson 6 ; inseparable and separable possessive, Lesson 9 ; direct and indirect object, Lesson 15.

(See chart on page 230.)

5. So-called *reflexive pronouns* are formed in Hausa with (usually) *dā* plus the word for *head, self, kâi*, and the inseparable possessive pronouns suffixed to it. These

**Positive Forms:**

SET I—high tone				SET II—low tone			
Comple.	Rel. Comple.	Cont.	Rel. Cont.	Habitual	Fut. II	Subj.	Fut. I
ná kâ kin yâ tâ an mun kun sun	na ka kikâ ya ta akâ mukâ kukâ sukâ	inâ kanâ kinâ yanâ tanâ anâ munâ kunâ sunâ	na kè ka kè ki kè ya kè ta kè a kè mu kè ku kè su kè	na kân ka kân ki kân ya kân ta kân a kân mu kân ku kân su kân	nâ kâ kyâ yâ tâ â mâ kwâ sâ	in kâ ki yâ tâ â mù kù sù	zân zâ kâ zâ ki zâi zâ tâ zâ â zâ mù zâ kù zâ sù
<p><i>Typical Translations (with go) :</i></p> <p>I went   I am going   I go (regularly)   I shall go   let me go   I will go</p>							

**Negative Forms:**

Completive	Continuative	Habitual	Fut. II	Subj.	Fut. I
<b>bá . . . ba</b> (with Set II p-a pro- nouns) :  <b>bán táfi ba</b> <b>bá ká táfi ba</b> <b>bá kí táfi ba</b> <b>báí táfi ba</b> <b>bá tá táfi ba</b> <b>bá á táfi ba</b> <b>bá mù táfi ba</b> <b>bá kú táfi ba</b> <b>bá sù táfi ba</b>	<b>bā . . . (with</b> <b>fut. II<sup>1</sup> p-a</b> <b>pronouns but</b> <b>with low</b> <b>tone) :</b>  <b>bā ná táfiyà</b> <b>bā ká táfiyà</b> <b>bā kyà táfiyà</b> <b>bā yà táfiyà</b> <b>bā tà táfiyà</b> <b>bā à táfiyà</b> <b>bā mà táfiyà</b> <b>bā kwà táfiyà</b> <b>bā sà táfiyà</b>	<b>bá . . . ba</b> (with regular hab. aspect p-a pro- nouns, e.g. <b>bá na kán</b> <b>táfi ba, etc.</b> )	<b>bá . . . ba</b> (with regular fut. II p-a pronouns, e.g. <b>kadà in</b> <b>táfi, etc.</b> )	<b>kadà . . .</b> (with regular subj. p-a pronouns, e.g. <b>kadà in</b> <b>táfi, etc.</b> )	<b>bá . . . ba</b> (with regular fut. I p-a pronouns, e.g. <b>bá zán</b> <b>táfi ba, bá</b> <b>zā ká táfi ba,</b> <i>etc.</i> )
<i>Typical Translations :</i> I did not go      I am not going		I do not go	I shall not go	lest I go	I will not go

<sup>1</sup> See Lesson 18, section 3 for alternate forms.



(a) The *zâ* Construction (illustrated with *gidâ*) :

Positive Forms and Translations :	Negative Forms and Translations :
<p><i>zâ ni gidâ</i> I am going home  <i>zâ ka gidâ</i> you are going home  <i>zâ ki gidâ</i> you (f.) are going home  <i>zâ shi gidâ</i> he is going home  <i>zâ ta gidâ</i> she is going home  <i>zâ a gidâ</i> people are going home  <i>zâ mu gidâ</i> we are going home  <i>zâ ku gidâ</i> you are going home  <i>zâ su gidâ</i> they are going home</p>	<p><i>bâ zâ ni gidâ ba</i> I am not going home  <i>bâ zâ ka gidâ ba</i> you are not going home  <i>etc.</i>  <i>OR :</i>  <i>bâ zâ ni gidâ ba</i>  <i>bâ zâ ka gidâ ba, etc.</i></p>

(b) The *yanâ dâ* Possessive Construction (illustrated with *aiki*) :

Positive Forms and Translations :	Negative Forms and Translations :
<p><i>inâ dâ aiki</i> I have work  <i>kanâ dâ aiki</i> you have work  <i>kinâ dâ aiki</i> you (f.) have work  <i>yanâ dâ aiki</i> he has work  <i>tanâ dâ aiki</i> she has work  <i>anâ dâ aiki</i> someone has work  <i>munâ dâ aiki</i> we have work  <i>kunâ dâ aiki</i> you have work  <i>sunâ dâ aiki</i> they have work</p>	<p><i>bâ nâ dâ aiki</i> I do not have work  <i>bâ kâ dâ aiki</i> you do not have work  <i>etc.</i> (using the p-a pronouns listed above for the negative continuative aspect)  <i>OR :</i>  <i>bâ ni dâ aiki</i>  <i>bâ ka dâ aiki, etc.</i> (using the p-a pronouns listed above with <i>zâ</i>)</p>

INDEP.	POSSESSIVE		OBJECT	
	Inseparable	Separable	Direct	Indirect
ni kai kē shi ita mū kū sū	-na/-nā <sup>2</sup> -nkā -nki -nsā -ntā -mmū -nkū -nsū	nāwa tāwa nākā tākā nāki tāki nāsā tāsā nātā tātā nāmū tāmū nākū tākū nāsū tāsū	ni/ni ka/kā ki/ki shi/shi ta/tā mu/mū ku/kū su/sū	mini/mani/min makā/mā miki/maki masā/mishi/mār matā manā/mamū mukū/makū mushū/masū
Translations: I		mine, my	me	to or for me

<sup>2</sup> For the variable length of these pronouns see Lesson 9, section 3.

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forms are ordinarily preceded by a nominal, often an independent pronoun, e.g. :

ni dà kâina	I myself	mū dà kâmmū	we ourselves
kai dà kânkā	you yourself	kū dà kânkū	you yourselves
kē dà kâнки	you (f.)		
	yourself		
shi dà kânsā	he himself	sū dà kânsū	they themselves
ita dà kântā	she herself		

*My own, his own, etc., are na/ta kâina, na/ta kânsā, etc. (lit. that of myself, that of himself, etc.).*

The third person forms may be preceded by nouns, e.g. :

Audū dà kânsā	Audu himself
mutānemmmū dà kânsū	our people themselves

Following are a few typical examples of the way these forms are used :

Ni kām, bān gan shi dà kâinā ba.	As for me, I didn't see it myself.
Yā yī shi dà kânsā.	He did it himself.
Kū dà kânkū, kun sanī.	You yourselves know (it).
Ni (dā) kâinā na ji ābin dà ya fādā.	I myself heard what he said.
Sun kashē kânsū/ kāwunānsū.	They have committed suicide (lit. killed themselves).

A noun, jūnā, is used to mean *each other*, e.g. :

Kun san jūnā ?	Do you know each other ?
Sun ga jūnānsū.	They saw each other.

## Lesson 37

### Verbals

1. The classification of verbals presented in these lessons divides the group into three categories: *verbs*, *specialized verbals* and *non-aspect verbals*.

2. The *specialized verbals* in Hausa are limited to a single aspect. They are divisible into two groups:

(a) Those which are preceded by their person-aspect pronoun (there are only two):

nà (see Lesson 18)

kè (see Lesson 20)

(b) Those which are followed by their person-aspect pronoun. These are:

zā (see Lesson 16)

zā (see Lesson 16)

bā (see Lesson 18)

bā (see Lesson 18)

jè (not previously introduced)

yā (not previously introduced)

3. The *non-aspect verbals* are a group of four words which function in clauses as verbals but take no person-aspect pronouns. They may govern direct (but not indirect) objects (see Lesson 13). They are:

àkwai

bābù/bā

dā (= àkwai in meaning and function)<sup>1</sup>

gā

<sup>1</sup> This *dā* is probably a shortening of *anā dā* . . . , *one has* . . .

4. *Verbs* are by far the largest subcategory of verbals.<sup>2</sup> For an introduction to this classification, see Lesson 25. The student should also refer to the classification provided by R. C. Abraham in the front of his dictionary and the back of his grammar (both listed in the Bibliography).

There follows a listing of the majority of the verbs presented in these lessons arranged according to Parsons' categories and with their method of deriving verbal nouns indicated:

(a) Grade I verbs—a *basic grade* consisting of transitive verbs (plus a few intransitives) which do not change their final vowel (except for its length) before a direct object. These verbs may govern direct and/or indirect objects or, in most cases, be followed by no object at all (although an object must frequently be supplied in the English translation). Grade I verbs ordinarily have high-low(-high) tone patterns and end in -ā.<sup>3</sup>

Grade I verbs form verbal nouns ending in -wā (which are employed in the continuative aspect when not followed by an object). When, in the continuative aspect, an object follows the basic verb itself is employed. Some Grade I verbs also have a 'secondary verbal noun' of varying form which operates like variable vowel verb irregular verbal nouns<sup>4</sup> (see Lesson 19, section 6 (a)).

<sup>2</sup> Again (see also Lesson 25) we are summarizing material published by F. W. Parsons in *The Verbal System in Hausa*. (See the Bibliography, page 299.)

<sup>3</sup> The ā becomes â and the final high tone of a three-syllable verb becomes low before a noun object.

<sup>4</sup> E.g. *awō* (from *aunā*), *dūbā* (from *dūbā*), *dīnkā* (from *dīnkā*), *gyārā* (from *gyārā*), *kārātū* (from *karantā*), *rūbūtū* (from *rubūtā*), *shirī* (from *shiryā*), *yankā* (from *yankā*), *zamā* (from *zaunā*).

*Verb***yā kāmā**

he caught (it)

**yā kāmā shi**

he caught it

**yā kāmā dōkì**

he caught the horse

**yā kāmā minì dōkì**

he caught me the horse

*Verbal Noun--**Continuative***yanā kāmāwā**

he is catching (it)

**yanā kāmā shi**

he is catching it

**yanā kāmā dōkì**

he is catching the horse

**yanā kāmā minì dōkì**he is catching the horse  
for me*Transitive Verbs***amsā****gayā****kāmā****sallāmā****aunā****ginā****karāntā**<sup>5</sup>**shāidā****bugā****gōgā****kasā****shiryā****cikā****gwadā****kārā****shūkā****dadā****gyārā****matsā****tafā****dafā****hanā****naḍā****tārā****dūbā****hūrā****nūnā****tayā****dīnkā****jītā****rērā****yankā****fārā****kafā****rubūtā**<sup>5</sup>**zubbā****gamā****kai****sā****zūrā***Intransitive Verbs***gamā****kōmā****māntā**<sup>5</sup>**zaunā****hūtā****kwāntā**<sup>5</sup>**tsayā**

- (b) Grade II (or variable vowel) verbs—a *basic grade* consisting of transitive verbs which change their terminal vowel to -ē before a pronoun direct object and to -i before a noun direct object. These verbs may govern direct and/or indirect objects (see Lesson 15,

<sup>5</sup> When a -wā verbal noun is formed from a verb of more than two syllables (or a two-syllable verb with a falling tone on the first syllable) the syllable before -wā takes a falling tone, e.g. **karāntāwā**, **kwāntāwā**.

section 8, for the forms they take before indirect objects) or, in most cases, be followed by no object at all. Grade II verbs ordinarily have low-high(-low) tone patterns and end in -ā<sup>6</sup> (see below).

The usual form of the verbal noun of Grade II verbs is the same shape as the verb when no object follows. Many Grade II verbs, however, have irregular verbal nouns of various types (but never of the -wā suffix type, except with **haifū** which has a special history). This verbal noun may be suffixed by the -n/-r genitival link, plus a noun or pronoun in the regular fashion for nouns to form a construction that corresponds to (and translates into English as) a verb plus direct object construction. If an indirect object occurs the verb form (which in this grade is a special form<sup>7</sup>) is employed. See Lesson 19, section 6.

*Verb***yā tām̄bayā**

he asked

**yā tām̄bayē shi**

he asked him

**yā tām̄bayi mālām**

he asked the teacher

**yā tām̄bayā/tām̄bayam**

mini mālām

he asked the teacher for

me

*Verbal Noun--**Continuative***yanā tām̄bayā**

he is asking

**yanā tām̄bayārsā**

he is asking him

**yanā tām̄bayār mālām**

he is asking the teacher

**yanā tām̄bayā/tām̄bayam**

mini mālām

he is asking the teacher

for me

*Verbs***āikā****cīzā***Verbal**Nouns***āikē, aikì****cīzō***Verbs***dōkā****ḍaukā***Verbal**Nouns***dūkā****ḍaukā**

<sup>6</sup> Becoming (low-)low-high with final -i before a noun object; final -ē before a pronoun object.

<sup>7</sup> See Lesson 15, section 8.



Verbs	Verbal Nouns	Verbs	Verbal Nouns
fādā	fādā, fādī	sāmù/sāmā	sāmù
fāhimtā	fāhimtā	sāyā	sāyē
gīrbā	gīrbā, gīrbī	tāimakā	tāimakā, tāimakō
hāifā	hāifūwā	tāmbayā	tāmbayā
hārbā	hārbā, hārbī	ziyartā	ziyartā
kārṣā	kārṣā		
nēmā	nēmā		

- (c) Grade III verbs—a *basic grade* consisting mainly of low-high(-low) tone intransitive verbs with terminal -a plus certain irregular intransitives. The verbal noun commonly, though not invariably, may be formed by simply lengthening the final -a of the basic form. The -wā suffix is not used (except with the irregular fādī).

Grade III verbs usually employ high-toned forms in -ar/-am when followed by an indirect object, e.g. *kū fitam mini gārīna!*, *get out of my town!* Some also have forms in -ā or -ē (with Grade II-type tone change if the basic tone is low-high(-low), e.g. *nā haṣṣurā* (from *hāṣṣurā*) *masā*, *I waited patiently for him*; *yā zamē mini tīlās*, *it was forced upon me*.

Low-High (-Low) Verbs	Verbal Nouns	High-Low Verbs	Verbal Nouns
fitā	fitā	fādī	fādūwā
gāji	gājiyā	tāshi	tāshī
hāṣṣurā	hāṣṣurā	wunī	wunī
mākarā	mākarā		
nūna	nūnā	High(-High) Verbs	Verbal Nouns
sāuka	sāukā	hau	hawā
shiga	shigā	kwāna	kwānā
tāfasā	tāfasā	tsūfa	tsūfā
tāfi	tāfiyā	zama	zamā
yārda	yārdā		

- (d) Grade IV verbs—a *derived grade* of verbs with a basic high-low(-high) tone pattern and a terminal -ē vowel.<sup>8</sup> The meaning of this form of the verb often indicates more complete, extensive or thorough action than the basic form of the verb. Grade IV verbs are usually transitive, though there are many common intransitives in this class as well.

The primary verbal noun is formed like that of Grade I (i.e. with -wā if no object follows). Some common Grade IV verbs have 'secondary verbal nouns' as well.<sup>9</sup> When, in the continuative aspect, an object follows the verb itself is employed (as in Grade I).

Verb	Verbal Noun—Continuative
yā budē	yanā budēwā
he opened (it)	he is opening (it)
yā budē ta	yanā budē ta
he opened it	he is opening it
yā budē kōfā	yanā budē kōfā
he opened the door	he is opening the door
yā budē mini kōfā	yanā budē mini kōfā
he opened the door for me	he is opening the door for me

Transitive Verbs			
ajiyē	gānē	kwāshē	shārē
budē	gōdē	kyālē	tūrē
ḍaurē	kashē	rikē	wankē
fāyē	kēwāyē <sup>10</sup>	rufē	

<sup>8</sup> With the characteristic changes to short -e and (if the final syllable of the verb is high) to low final tone before a noun direct object.

<sup>9</sup> E.g. *ajiyā* (from *ajiyē*), *gōdiyā* (from *gōdē*), *kisā* (from *kashē*), *rikō* (from *rikē*), *rufī* (from *rufē*), *wankī* (from *wankē*).

<sup>10</sup> See footnote 5 on page 234.

*Transitive or Intransitive Verbs*

būshè	kētārē <sup>11</sup>	sākè
kārè	ragè	wucè

*Intransitive Verbs*

dadè	shigè	warkè	zubè
jè			

- (e) Grade V verbs—a *derived grade* of verbs with high-high(-high) tone pattern and a terminal -ar. The meaning is usually causative, though other, less predictable, meanings frequently occur. Grade V verbs are transitive but require the relater *dà* to precede the direct object except in the -shè form (e.g. *yā sayar/sai dà shī* but *yā saishè shī*, *he sold it*).

The verbal noun is formed like that of Grade I. Note that, before the -wā suffix when no object follows, the -ar- syllable takes a falling tone. When an object follows in the continuative, the verb itself is employed as in Grade I.

<i>Verb</i>	<i>Verbal Noun— Continuative</i>
yā fītar	yanà fītār wā
he took (it) out	he is taking (it) out
yā fītar/fīd dà shī	yanà fītar/fīd dà shī
he took it out	he is taking it out
yā fīsshè shī	yanà fīsshè shī
he took it out	he is taking it out
yā fītar/fīd dà kudī	yanà fītar/fīd dà kudī
he took money out	he is taking money out
yā fītar minī dà kudī	yanà fītar minī dà kudī
he took money out for me	he is taking money out for me

<sup>11</sup> See footnote 5 on page 234.

<i>Long Form</i>	<i>Short Form</i>	<i>-shè Form</i>
bāyar	bā	bāshè
ciyar	cī	cīshè
fītar	fīd	fīsshè
gayar	gai	gaishè
kōmar	—	—
kawar	kau	kaushè
saukar	—	—
sayar	sai	saishè
shāyar	shā	shāshè
tsayar	tsai	tsaishè
zaunar	—	—
zubar	zub	zubshè

- (f) Grade VI verbs—a *derived grade* of verbs with a high-high(-high) tone pattern and a terminal -ō.<sup>12</sup> The meaning typically indicates that the action had reference to or was completed in the vicinity of the scene of the conversation, though there are other meanings as well. Grade VI verbs derived from transitive verbs are ordinarily transitive, those derived from intransitive verbs are ordinarily intransitive.

The verbal noun is formed like that of Grade V (including the falling tone on the syllable preceding the -wā suffix). The pattern before objects in the continuative is likewise the same as Grade V (and I and IV, though without the change in final vowel length before a noun direct object).

<i>Verb</i>	<i>Verbal Noun— Continuative</i>
yā kāwō	yanà kāwō wā
he brought (it)	he brings (it)

<sup>12</sup> When the verb occurs utterance final the -ō usually shortens.

Verb	Verbal Noun— Continuative
yā kāwō shi he brought it	yānā kāwō shi he brings it
yā kāwō àbinci he brought food	yanā kāwō àbinci he brings food
yā kāwō mini àbinci he brought me the food	yanā kāwō mini àbinci he brings me food

Transitive Verbs	Intransitive Verbs
aikō nēmō	dāwō shigō
ɗaukō sāmō	fitō tafō/tahō
kāmō	kōmō tāsō
	saukō zō

#### Transitive or Intransitive kāwō

- (g) Grade VII verbs—a *derived grade* of verbs with (low-)low-high tone pattern and a terminal -u. Grade VII verbs are intransitive and usually passive in meaning, though an additional connotation of thoroughness or potentiality is often also present.

The verbal noun has the -wā suffix, but (unlike Grades V and VI) the preceding syllable remains high and the vowel short, e.g. :

sun tǎru they assembled (themselves)	sunā tǎruwā they are assembling
---	------------------------------------

Verbs			
àuku	gāmu	kāfu	sādu
ɗāfu	gògu	kāru	sāmu
ɗāmu	gyāru	mātsu	tāru
fāru	jitu	nādu	yīwu

## Lesson 38

### Nominals

1. The classification of nominals presented in these lessons divides the group into five categories: *independent*, *adjectival* and *adverbial nominals*, *specifiers* and *pronominals*.

2. The group termed *independent nominals* is the largest subcategory of nominals. It includes :

*Nouns* (most of the nouns employed in these lessons which are not listed in Lessons 10, 23 or 24 as belonging to one of the other subcategories),

*Interrogatives* and *indefinite nominals* such as those listed in Lesson 21, section 4.

Note that all the *relational nouns* illustrated in Lesson 17, section 5, except *zuwā* (which derives from a verb) are derived from independent nouns.

3. The group termed *adjectival nominals* includes :

*Adjectival nouns* (see Lesson 23 for a virtually complete listing of those employed in these lessons),

*Quantifiers* (see Lessons 11 and 32 and section 5 of Lesson 21).

4. The group termed *adverbial nominals* includes :

*Adverbial nouns* (see Lesson 24),

*Interrogative* and *indefinite nouns* such as those listed in Lesson 21, section 3.

5. The group termed *specifiers* includes :

*Specifiers* (see Lesson 10),

*Interrogative* and *indefinite specifiers* such as those listed in Lesson 21, section 6.

6. The group termed *pronominals* (Lesson 36, section 4) includes:

*Independent pronouns* (see Lesson 6),

*Inseparable possessive pronouns* (see Lesson 9),

*Direct object pronouns* (see Lesson 15).

7. Noun plurals are divisible into four major and several minor categories (see Lesson 22). The majority of the pluralizable nouns which occur in the vocabularies of these lessons are listed below under the appropriate plural class and subclassification. Some words occur more than once since more than a single plural form is common.<sup>1</sup>

8. Plural Class I—**-ōCī** ending, all high tones (C = final consonant of singular form):

<b>ālāmā, alāmōmī</b>	sign (see also IV (a) (i) and IV (b) (i))
<b>asibitī, asibitōcī</b>	hospital
<b>awā, awōwī</b>	hour
<b>bukkā, bukkōkī</b>	grass hut, market stall
<b>dabbā, dabbōbī</b>	(domestic) animal
<b>dūniyā, dūniyōyī</b>	world
<b>fartanyā, fartanyōyī</b>	hoe (see also section 18)
<b>fitilā, fitilōlī</b>	lamp, lantern (see also IV (b) (i))
<b>hanyā, hanyōyī</b>	path, road
<b>kāsuwā, kāsuwōyī/ kāsuwōwī</b>	market
<b>kibiyā, kibiyōyī</b>	arrow (see also IV (d))
<b>kujērā, kujērōrī</b>	chair (see also IV (b) (i) and IV (c) (i))
<b>kwal(a)bā, kwal(a)bōbī</b>	bottle (see also III (b))

<sup>1</sup> This classification has been developed from an unpublished paper by F. W. Parsons, though he is not responsible for certain changes in the organization.

<b>kwānō, kwānōnī</b>	basin, iron roofing material (see also II (b) (ii))
<b>kyānwā, kyanwōyī</b>	cat
<b>kōfā, kōfōfī</b>	door(way)
<b>lāfī, laifōfī</b>	fault (see also II (b) (ii))
<b>lēbūrā, lēburōrī</b>	labourer
<b>likitā, likitōcī</b>	doctor
<b>makarantā, makarantōcī</b>	school (see also IV (a) (i), IV (b) (i))
<b>ministā, ministōcī</b>	minister (of government)
<b>mōtā, mōtōcī</b>	automobile
<b>muryā, muryōyī</b>	voice
<b>nāmā, nāmōmī</b>	(wild) animal (see also IX)
<b>ōfis, ōfisōshī</b>	office
<b>sānā'ā, sānā'ō'ī</b>	occupation, trade
<b>tāgā, tāgōgī</b>	window (hole)
<b>tāmbayā, tambayōyī</b>	question
<b>tāsā, tāsōshī</b>	bowl, dish
<b>tashā, tashōshī</b>	(railway) station
<b>tātsūniyā, tātsūniyōyī</b>	fable
<b>tāyā, tāyōyī</b>	tyre
<b>tēbūr, tēburōrī</b>	table
<b>wākā, wākōfī</b>	song, poem
<b>yātsā, yātsōtsī</b>	finger (see also IX)
<b>zūciyā, zūciyōyī</b>	heart (see also V (a))

9. Plural Class II—**-uCā** ending, all but final tones high (C = n, k or w):

(a) **-unā** ending:

(i) Simple:

<b>āddā, addunā</b>	matchet
<b>āgōgō, agōgunā</b>	watch, clock (see also IV (a) (i))
<b>ākāwū, akāwunā</b>	clerk (see also X)
<b>ākwātī, akwātunā</b>	box (see also IV (a) (i))



bàkì, bākunà  
cikì, cikkunà  
dàkì, dākunà  
gàrmā, garmunà

mouth (see also II (a) (ii))  
stomach  
hut, room  
large hoe, plough (see also  
section 18)

jàkì, jākunà  
jìkì, jìkunà

donkey (see also IV (a) (i))  
body (see also II (a) (ii),  
II (c) (ii))

kāi, kāwunà  
kàntì, kantunà  
kèkè, kèkunà  
kògì, kògunà  
rāmì, rāmunà  
rīgā, rìgunà  
sāndā, sandunà  
sarkì, sarākunà  
shāhō, shāhunà  
wāndō, wandunà

head (see also II (b) (i), (c) (i))  
canteen, shop  
bicycle, machine  
river  
hole (see also II (b) (ii), IX)  
gown  
stick, staff  
chief (see also IV (a) (i))  
hawk  
trousers

(ii) Reduplicated :

bàkì, bākunkunà  
jàkà, jakunkunà  
jìkì, jìkunkunà

mouth (see also II (a) (i))  
bag, ₦200  
body (see also II (a) (i),  
II (c) (ii))

māgānì, māgungunà medicine

(b) -ukà ending :

(i) Simple :

aikì, ayyukà  
kāi, kāyukà  
kārè, karnukà

work  
head (see also II (b) (i), (c) (i))  
dog (see also IV (a) (i),  
IV (d))

rāi, rāyukà/rāwukà

life

(ii) Reduplicated

kwānò,  
kwānunnukà

basin, roofing material (see  
also I)

lāifi, laifuffukà  
rāmì, rāmummukà  
sulè, sulullukà

fault (see also I)  
hole (see also II (a) (i), IX)  
shilling

(c) -uwà ending :

(i) Simple :

itācē, itātuwà  
hannū, hannuwà  
kāi, kāyuwà  
kūnnē, kunnuwà  
zanè, zannuwà

tree, wood  
arm, hand (see also III (a))  
head (see also II (b) (i))  
ear (see also III (a))  
body cloth

(ii) Reduplicated :

àbù, abūbuwà  
gārì, garūruwà  
jìkì, jìkūkuwà

thing  
town  
body (see also II (a) (i),  
II (a) (ii))

10. Plural Class III—àCē ending, high-low-high tone pattern (C = y or final consonant of singular form) :

(a) -âyē ending :

bangō, bangâyē/  
bangwâyē  
bērā, bēràyē  
dōgō, dōgâyē/dōgwâyē  
gīwā, gīwâyē  
gwānì, gwanâyē  
hannū, hannâyē  
jā, jājâyē  
kūnnē, kunnâyē  
kūrā, kūrâyē  
mūgū, mūgâyē

wall  
mouse, rat  
tall, long  
elephant  
expert  
arm, hand (see also II (c))  
red (thing)  
ear (see also II (c) (i))  
hyena  
evil (thing) (see also V (b)  
and VII (a))

sūnā, sūnâyē  
tsuntsū, tsuntsâyē

name  
bird

(b) -àCē ending (C = final consonant of singular form) :

baƙi, baƙàƙē	black (thing)
ƙarɪ, ƙaràrē	white (thing)
gidā, gidàjē	compound, home
jirgɪ, jiràgē	boat
kwal(a)bā, kwalābē	bottle (see also I)
ƙasā, ƙasāshē	land, country
mùtūm, mutānē	man
ruwā, ruwāyē <sup>2</sup>	water
uwā, uwāyē/iyāyē <sup>2</sup>	mother
wuƙā, wuƙàƙē	knife
wurɪ, wuràrē	place

11. Plural Class IV—ai, -ū, -ī, -au ending, all but final syllable low tone :

(a) -ai ending :

(i) Simple :

àbōkɪ, àbōkai	friend (see also IV (a) (ii))
àgōgō, àgōgai	watch, clock (see also II (a) (i))
àkwàtɪ, àkwàtai	box (see also II (a) (i))
àlāmā, àlāmai	sign (see also I and IV (b) (i))
àllūrā, àllūrai	needle
àlmājɪrɪ, àlmājirai	pupil, student
àlmakāshɪ,	
àlmakāsai	scissors
àsɪrɪ, àsirai	secret (see also IV (b) (i))
bùkātā, bùkàtai	need (see also IV (b) (i))
dālɪlɪ, dālilai	reason
iyālɪ, iyālai	family
jàkɪ, jàkai	donkey (see also II (a) (i))
kàrē, kàrnai	dog (see also II (b) (i), IV (d))

<sup>2</sup> Note that here as elsewhere (see *kāsuwōyɪ*) a -w- before a final -ē- or -ī- usually becomes -y-.

kuskurē, kùskùrai	mistake (see also IV (a) (ii))
kwabō, kwàbbai	kobo
làbārɪ, làbàrai	news (see also IV (b) (i), IV (b) (ii))
littāfɪ, littāfai	book (see also IV (a) (ii))
lōkàcɪ, lōkàtai	time
mabūdɪ, mabūdai	key
macɪjɪ, macizai	snake
mākānɪkɪ,	
mākānɪkai	mechanic
makarantā,	
mākàrantai	school (see also I, IV (b) (i))
mālāmɪ, mālāmai	teacher
sarkɪ, sàràkai	chief (see also II (a) (i))
wàkɪlɪ, wàkilai	representative

(ii) Reduplicated or extended :

àbōkɪ, àbōkànai	friend (see also IV (a) (i))
fɪfɪkē, fɪkàfɪkai	wing
kuskurē, kùràkùrai	mistake (see also IV (a) (i))
littāfɪ, littātāfai	book (see also IV (a) (i))

(b) -ū ending :

(i) Simple :

àlāmā, àlāmū	sign (see also I and IV (a) (i))
àsɪrɪ, àsirū	secret (see also IV (a) (i))
bùkātā, bùkātū	need (see also IV (a) (i))
dābārā, dābārū	plan, scheme
fɪtɪlā, fɪtɪlū	lamp (see also I)
gājērē, gājērū	short (thing) (see also IV (b) (ii))
jēmāgē, jēmāgū	fruitbat
kujērā, kujērū	stool, chair (see also I and IV (c) (i))

<b>lābārī, lābārū</b>	news (see also IV (a) (i), IV (b) (ii))
<b>makarantā, makarantū</b>	school (see also I, IV (a) (i))
<b>rāwayā, rāwayū</b>	yellow (thing)
<b>shēkarā, shēkarū</b>	year

## (ii) Reduplicated :

<b>gājērē, gājājērū</b>	short (thing) (see also IV (b) (i))
<b>lābārī, lābārbārū</b>	news (see also IV (a) (i), IV (b) (i))
<b>māganā, māgānū</b>	word

## (c) -I ending :

## (i) Simple :

<b>bāfō, bāfi</b>	guest, stranger
<b>bāwā, bāyi</b>	slave
<b>ciyāwā, ciyāyi</b>	grass
<b>hānkākā, hānkāki</b>	crow
<b>kāzā, kāji</b>	chicken
<b>kujērā, kujēri</b>	chair, stool (see also I and IV (b) (i))

## (ii) Reduplicated :

<b>sābō, sabbābi</b>	new (thing)
<b>tsōhō/tsōfō, tsōfāfi</b>	old (thing)

## (iii) -kī ending :

<b>gōnā, gōnāki</b>	farm
<b>kwānā, kwānāki</b>	day

## (iv) -nnī ending :

<b>ūbā, ūbānni</b>	father
<b>wāsā, wāsānni</b>	game
<b>watā, watānni</b>	month

## (d) -au ending (with slight irregularities) :

<b>kārē, karnau</b>	dog (see also II (b) (i), IV (a) (i))
<b>kibiyā, kibau</b>	arrow (see also I)

## 12. Plural Class V---āCā/ū ending (C --- final consonant of singular form) :

## (a) -āCā ending :

<b>karfē, karāfā</b>	metal
<b>sirdi, sirādā</b>	saddle
<b>zūciyā, zūkātā</b>	heart (see also I)

## (b) -āCū ending :

<b>dūtsē, duwātsū</b>	rock, mountain
<b>idō, idānū</b>	eye
<b>kafā, kafāfū</b>	leg, foot
<b>mūgū, miyāgū</b>	evil (thing) (see also III (a) and VII (a))

## 13. Plural Class VI---ā, -ā endings with singulars ending in -ī or -ē :

## (a) -ā ending high-low-high tone pattern :

<b>hakōrī, hakōrā</b>	tooth
<b>madinkī, madinkā</b>	tailor
<b>mafāshī, mafāsā</b>	highway robber
<b>mahārbī, mahārbā</b>	hunter
<b>mahāuci, mahāutā</b>	butcher
<b>mahāukāci, mahāukātā</b>	insane person
<b>makādī, makādā</b>	drummer
<b>makōyī, makōyā</b>	learner, apprentice
<b>maḡērī, maḡērā</b>	blacksmith
<b>marōkī, marōkā</b>	beggar

- (b) -à ending, all but final syllable high tone (some also change their penultimate vowel) :

àkalāmī, alkalumà	pen
cōkālī, cōkulà	spoon
gātari, gāturà	axe, hatchet
kānkanè, kanānà/ kanānānà	small (thing)
tākalmī, tākalmà	shoe

- (c) -ā ending, all tones high :

màcè, mātā	woman, wife
mijī, mazā	male, husband

14. Plural Class VII—other plurals ending in ā :

- (a) -VCCA/VĀ ending (V = vowel of singular form ; C = consonant of singular form) :

bābba, mānyā	big (thing)
gōrò, gwārrā	kola nut
kōrè, kwārrā	green (thing)
mūgū, mūggā	evil (thing) (see also V (b) and III (a))
shūdī, shūddā	blue (thing)
yārò, yārā	boy
zōbè, zōbbā	ring

- (b) -āwā/-āwā ending :

Bāhaushè, Hāusāwā	Hausa person
bādūkū, dūkāwā	leather worker
bāfādā/bāfādè, fādāwā	courtier, counsellor
Bākanò/Bākanè, Kanāwā	Kano person
Bātūrè, Tūrāwā	European
talākā, talakāwā	common person, simple peasant, poor man

15. Plural Class VIII ---aki/ākī ending, tones are usually all high :

ākwiya, awākī	goat
dōkī, dawākī	horse
kāyā, kāyāyaki	loads
tunkiyā, tumākī	sheep

16. Plural Class IX --ū ending, tones all high :

māshī, māsū	spear
nāmā, nāmū	(wild) animal (see also I)
rāmī, rāmū	hole (see also II (a) (i), II (b) (ii))
sāniyā/sā, shānū	cow
yātsā, yātsū	finger (see also I)

17. Plural Class X—reduplicative plurals :

ākāwū, ākāwū-ākāwū	clerk (see also II (a) (i))
cīwò, cīwāce-cīwācē	illness
dā, 'yā'yā	son
en'è, en'è-en'è	Native Administration
gudū, gūje-gūjē	running
irī, irī-irī	kind, sort
tsallē, tsallē-tsallē	jumping

18. There are other plural forms not classifiable in any of the above classes, e.g. :

wani, wadansu	a certain one
wannān, wadānnān	this one
wancān, wadāncān	that one
fartanyā, farētani	hoe (see also I)
garmā, garēmani	large hoe, plough (see also II (a) (i))
kanè, kānnè	younger brother
kwaryā, kōrè	gourd bowl
yāyā, yāyyē	elder sibling



## Part Four

### Supplementary Materials

#### 1. The relationship of the two

The relationship between the two is a complex one, involving a number of factors. The first is the nature of the data, which is often incomplete and subject to error. The second is the method of analysis, which can vary greatly depending on the specific problem at hand.

#### 2. The relationship of the two

The relationship between the two is a complex one, involving a number of factors. The first is the nature of the data, which is often incomplete and subject to error. The second is the method of analysis, which can vary greatly depending on the specific problem at hand.

#### 3. The relationship of the two

The relationship between the two is a complex one, involving a number of factors. The first is the nature of the data, which is often incomplete and subject to error. The second is the method of analysis, which can vary greatly depending on the specific problem at hand.

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## Lesson 39

### Letter Writing

1. Letter writing in Hausa is traditionally done according to a rather prescribed outline. The main elements of this outline are each signalled by standard formulas.

2. The *salutation* is usually :

**Takàrdan nàn tã fitõ dàgà hannun Mālām Bellõ zuwà  
gà Mālām Isā** This letter is from the hand of Malam  
Bello to Malam Isa.

Or simply :

<b>Zuwà gà Mālām Isā</b>	To Malam Isa
<b>Zuwà gà mairi martabà Mālām Sāni</b>	To the respected Malam Sani

3. The *opening paragraph* is typically taken up with greetings such as :

**Gaisuwa mai yawà dà sô dà yaddà dà**  
Greetings very many and affection and approval and

**aminçì. Inà fātā kanà lāfiyā—dà kù dà**  
friendship. I hope you're healthy—both you and

**iyālinkà dukà—kamar yaddà mu kē à nān. Inà**  
your family all—just as we are here. I am

**murnà kwari dà gaskē dà na sāmī dāmā in**  
happy very much that I have opportunity to

**rubūtā makà wannan 'yar wāsikā dōmin in sāmī**  
write you this short letter in order to receive

**lābārīnkā (na) bāyan rābommū.**  
news of you (of) after our separation.

If the writer is not well known to the reader he will use the next paragraph after the salutations to introduce himself.

4. The *body of the letter* is then introduced by some such formula as :

**Bāyan gaisuwā** ... (often abbreviated B/G)

After greetings ...

**Nā sàdu dà wàsikàrkà yāu** ... I received your letter today ...<sup>1</sup>

**Inà sanad dà kai** ... or **Inà sanasshē kà** ...

I am informing you ...

**Bāyan wannān** ...

After this ...

The body of the letter may come to several paragraphs and will contain whatever the writer is seeking to communicate. It may end with something like :

**Sai mun gāmu/sādu/hādu.** Until we meet.

5. The *final paragraph* will typically enjoin the receiver to greet mutual friends and ask God's blessing, e.g. :

**Gai dà mutānen gidā dukā dà su** Audū dà Garbā

Greet (your) household all and Audū and Garbā

**dà sauran idōn sanī dà kē wurinkū dukā.**

and rest of acquaintances who are near you all.

**Allā yā bā mū lāfiyā. Āmin.**

God may he give us health. Amen.

6. The traditional *ending* is the Arabic signing-off followed by the writer's signature :

**Hāzā wasālām/wāsālāmū.** That's that (*lit.* ... and peace).

<sup>1</sup> Or **Wāsikàrkà tā sàdu dà nī** ..., *Your letter came into my hand* ...

This ending is, however, being displaced by its Hausa equivalent : **shī kē nan**, or by such formulas as :

**NI nè, ...**

I am, ...

**(NI nè)nākā, ...**

(I am) yours, ...

**NI nè ābōkinkā ...**

I am your friend ...

**Masōyinkā ...**

Your good friend ...

## Lesson 40

### Proverbs and Riddles

1. The Hausa language is rich in proverbial and aphoristic expressions (known as *karin māganā*, literally *stylized word*) and these play a prominent role in Hausa speech. As in English (and probably every other language) the introduction of a proverb at the right moment can be much more effective in making a point than elaborate explanation. Also, as in English, the speaker will often merely allude to a proverb to make his point (rather than saying the whole proverb), depending upon the listener to know the reference.

2. While a complete listing of even the most important proverbs is impossible here, the following list includes many of the most common. The student is referred to Abraham's *Dictionary* and to several small collections of proverbs, such as *Karin Magana* (Gaskiya Corporation, 1961) and A. H. M. Kirk-Green *Ai, Hausa Ba Dabo Ba Ne* (1966). The most complete collection is that by C. J. Whitting (1940, reprinted 1967). That by G. Merrick, 1905, is, unfortunately, out of print and very difficult to obtain.

(a) Proverbs exhorting to proper conduct :

- (1) *À bar kàzā cikin gāshintā*. Leave the chicken in its feathers. (i.e. Let sleeping dogs lie.)
- (2) *Bābù láifi, bābù tūnāni*. (If one does) no wrong, there is no regret.
- (3) *Dā mugunyar<sup>1</sup> rawā gwāmmā kīn tāshì*. Rather than (dancing) a bad dance (one would be better

<sup>1</sup> This is a variant feminine form of *mūgū* (see Lesson 23).

advised to) refuse to leave (his place). (i.e. Leave well enough alone or Don't attempt what you're incapable of performing.)

- (4) '*Dā nā sanì*' *kyēyā cē*. 'If I had (only) known' is (like) the back of (one's) head. (i.e. No use crying over spilt milk, what's done is done and cannot be undone or You have to live with it.)
- (5) *Don tuwon gōbe a kē wankē tukunyā*. For the sake of tomorrow's food one washes the cooking-pot. (i.e. Don't spoil your chances tomorrow by being careless now.)
- (6) *Gidā biyu māgānin gōbarā*. (Having) two homes (provides) protection (against) an outbreak of fire. (i.e. Don't put all your eggs in one basket.)
- (7) *Hanā wani, hanā kái*. (If one) refuses another, (one) refuses oneself. (i.e. Niggardliness recoils on the miser.)
- (8) *Kārāmbānin ākwiya, gai dā kūrā*. (It was pure) meddlesomeness (on the part of) the goat (to think he could) greet the hyena (without disaster.) (i.e. Don't attempt the impossible.)
- (9) *Kāyan sāmākō, dā mārāicē a kán daurē shi*. Loads (prepared for) an early morning start, in the (previous) evening they are tied together. (i.e. Forewarned is forearmed.)
- (10) *Kōmē ka yi, kà nēmi ābin kánkà*. Whatever you do, look after your own needs. (i.e. Depend on yourself, don't sponge off others.)
- (11) *Kwādāyī mabūdin wāhalā*. Greed is the key (i.e. path) to trouble.
- (12) *Rāmin mūguntā ā ginā shi gājērē*. Dig a pit of evil shallow. (i.e. Be careful not to be caught in your own trap.)
- (13) *Tūsā bā tā hūrā wutā*. Breaking wind won't bring a (dormant) fire to flame. (i.e. Don't depend on someone/something that can't do the job.)



## (b) Proverbs exhorting activity :

- (14) **Allà yā cē**, 'Tāshi in taimākē kà.' God says, 'Get up, (and then) let me help you.' (i.e. God helps those who help themselves.)
- (15) **Āmfānin hankālī aikī dā shī**. The value of good sense (is in) making use of it.
- (16) **Barin kāshī à cikī bā yā māgānin yunwā**. Keeping (one's) excrement in (one's) stomach doesn't keep (one) from hunger. (i.e. Speak out when the time comes—remaining silent won't solve the problem.)
- (17) **Dā yayyafī kōgī kàn cika**.<sup>2</sup> By means of drizzles a river fills up. (i.e. Persistence pays off.)
- (18) **Rīgākafī yā fī māgānī**. A preventative is better than a medicine. (i.e. An ounce of prevention is better than a pound of remedy.)
- (19) **Zūmuntā à kafā ta kē**. Good relationships (depend upon) feet. (i.e. The maintenance of good relationships between people requires frequent visiting.)

## (c) Proverbs exhorting patience :

- (20) **Hāfuri māgānin dūniyā**. Patience is the world's medicine.
- (21) **Mahūfūrcī mawādācī**. A patient person (is) a wealthy person.
- (22) **Māi hāfuri ya kàn dafā dūtsē yā shā rōmonsā**. A patient person will cook a stone and drink its broth. (i.e. Patience is a virtue.)
- (23) 'Sānnu bā tā hanā zuwā', in ji kunkurū. ' (Traveling) slowly doesn't keep (one) from arriving,' says the tortoise. (i.e. Slow but sure.)
- (24) **Yāu dā gōbe kā iyā**. Today and tomorrow (= little by little) you will be able. (i.e. Little by little one can accomplish a thing.)

<sup>2</sup> Note the omission of the pronoun. This is common with this aspect in the third person singular in proverbs.

- (25) **Yāu dā gōbe shī ya sã allūrā ginin rijiyā**. (Doing a thing) little by little this made it possible for the needle to dig a well. (i.e. Perseverance wins out.)
- (26) **Zuwā dā wurī yā fī zuwā dā wuri**. Coming with some money (lit. a cowrie) is better than coming in good time. (i.e. It is better to arrive late with even a small gift than to arrive early with nothing.)

## (d) Proverbs stating facts of life :

- (27) **Darē rigar mūgū**. Night-time (is) the cloak of evil.
- (28) **Don hannunkā yā yi dōyī, bā kā yankēwā kā yar**. Because your hand has become foul smelling, you wouldn't cut it off and discard it. (i.e. One cannot but pardon the faults of one's dependants.)
- (29) **Gāba dā gābantā**. (Everyone) in front has (someone) in front of him. (i.e. Even the greatest has someone greater than him.)
- (30) **Jikī magāyī**. The body (is) the informer. (i.e. Let your strength be your guide—don't overdo things.)
- (31) **Kōmē nisan darē garī yā wāyē**. No matter how long the night, morning will come. (i.e. Every cloud has a silver lining.)
- (32) **Kurūm mā māgānā cē**. Even silence is speech. (i.e. Silence may be significant.)
- (33) **Lābārin zūciyā à tāmāyī fuskā**. (For) the news of the heart one should ask the face. (i.e. One's face shows what is in one's heart.)
- (34) **Tsōhon dōkī mairi sārē**. An old horse (is) a knowing one.
- (35) **Wānzāmī bā yā sōn jārā**. The tattooer (lit. barber) doesn't like (to be) tattooed. (i.e. One who cheats/hurts others doesn't like it when the tables are turned on him.)

## (e) Proverbs dealing with cause and effect, remedy, result :

- (36) **Albarkàcin kàzà kàdangarè ya shà ruwan kaskō.** Thanks to the chicken the lizard drank water from a bowl. (*i.e.* Some gain advantages through no virtue of their own.)
- (37) **Mai nāmā ya kàn nēmi wutā.** The one who (already) has meat will look for fire. (*i.e.* A person doesn't seek a thing unless he already has a reason for needing it.)
- (38) **'Mù jē mù ganī' māgānin mafāryāci.** 'Let's go see (it)' (is) the remedy for a liar.
- (39) **Tsūtsān nāmā, ita mā nāmā cē.** The maggot in the meat is itself meat. (*i.e.* It's all the same.)
- (40) **Ūngulū bā tā sàukā banzā.** The vulture doesn't descend without reason. (*i.e.* A (dire) effect does not come about without a cause.)
- (41) **Yārò bāi san wutā ba sai tā kōnā shi.** A child doesn't know fire until it burns him.

(f) Miscellaneous proverbs involving comparison :

- (42) **Abōkin sarkī, sarkī nē.** A chief's friend (is) a chief. (*i.e.* The friend of a person in high position shares the advantages of that position.)
- (43) **Alhērī gadon barci nē.** Kindness is a bed to sleep on. (*i.e.* Doing a favour is a good investment.)
- (44) **Allā shī nē sarkī.** God is the Chief (of chiefs). (*i.e.* God is over all.)
- (45) **Dā tsirārā gāra bakīn bāntē.** Rather than nakedness better a black loincloth. (*i.e.* Half a loaf is better than none.)
- (46) **Dūniyā mace dà cikī cē.** The world is a pregnant woman. (*i.e.* No one knows what will come of the pregnancy—a boy, a girl, alive, dead, *etc.*)
- (47) **Ganī yā fi (or yā kōri) jī.** Seeing is better than (or chases away) hearing. (*i.e.* Seeing is believing.)
- (48) **Gāskiyā tā fi kwabō.** Truth is better than money (*lit.* a penny). (*i.e.* Honesty is the best policy.)

- (49) **Gīwā à gārin wani zōmō.** An elephant in another's town (is but) a rabbit. (*i.e.* A person who is important in his own town is just another ordinary person in another town.)
- (50) **Harbī à wutsiyā yā fi kuskurē.** Shooting (something) in the tail is better than missing (completely). (*i.e.* Half a loaf is better than none.)
- (51) **Jikī yā fi kunnē jī.** The body is better at sensing/hearing than the ears. (*i.e.* If one refuses to listen to advice he will be taught by hard knocks.)
- (52) **Kāmā dà Wānē bā Wānē ba.** Like So-and-so (is) not So-and-so. (*i.e.* The similarity of two things is far from saying that they are the same.)
- (53) **Kō bā à gwadā ba līnzāmī yā fi bakīn kàzā.** Even though no measurement is taken (one can see that) a bridle is too big for the mouth of a chicken. (*i.e.* Such-and-such is completely obvious.)
- (54) **Lāfiyār jikī arziki nē.** Health is wealth.
- (55) **Rashīn sanī yā fi darē duhū.** Lack of knowledge is darker than night time. (*i.e.* There is nothing worse than ignorance.)
- (56) **Sāmū yā fi iyāwā.** Possessing (something) is better than expertise (in using it). (*i.e.* Possession is nine points of the law.)
- (g) Proverbs for more specialized situations :
- (57) **Aikin banzā makāhō dà waiwāye.** (It is) worthless work (for) a blind man to turn his head to look. (*i.e.* An illustration of a supreme waste of effort.)
- (58) **Ā nēmi jinī gā fārā ?** Would one seek blood from a locust ? (*i.e.* You can't get blood from a stone.)
- (59) **Bā dāmā tēshān Kanō.** The Kano railway station is impossible. (*i.e.* Not a chance anywhere.)
- (60) **Banzā tā kōri wōfi.** A worthless one has chased away a useless one. (*i.e.* Two villains queered each other's pitch.)

- (61) **In nā yi makà rānā, kadà kà yi mini darē.** If I make daylight for you, don't you make night for me. (*i.e.* If I do good to you, don't you repay me with evil.)

3. *Riddles* are a common form of Hausa word game. Riddles are typically presented as statements (rather than as questions). If the answerer is stumped by the riddle he will reply **Nā bā kà gāri**, *I give up* (lit. *I give you the town*). He is then told the answer.

4. The following short list of riddles is taken largely from G. Merrick, *Hausa Proverbs*, London, 1905 :

- (1) **Rīgātā gūdā daya, aljifuntā dāri.** *Answer* : **Gidan gārā.** I have only one gown (but it has) 100 pockets. *Answer* : An anthill.
- (2) **Bāba nā dākī, gēmūnsā nā waje.** *Answer* : **Wutā dā hayāfi.** Father is in the hut (but) his beard is outside. *Answer* : Fire and smoke. (*i.e.* Fires are built inside of huts for warmth. As the smoke streams out through a door, window or through a grass roof it resembles a white beard.)
- (3) **Hanyā daya tā rābu biyu.** *Answer* : **Wandō.** A single path divides into two. *Answer* : Trousers.
- (4) **Shānuntā dāri, madaurintā daya.** *Answer* : **Tsin-tsiyā.** Its cattle number 100 (but) it only has one rope/string (lit. *tyer*.) *Answer* : A broom. (*i.e.* A single string ties 100 or more pieces of grass together to form a broom.)
- (5) **Kāsuwā tā ci tā wātsē, tā bar kārē kālā.** *Answer* : **Harshē.** The market was held and broke up, it left a dog gleaning. *Answer* : The tongue. (*i.e.* After a person finishes eating his tongue goes wandering around in his mouth picking up the remaining food.)
- (6) **Gōdīyātā tanā dā ciki.** **Bā nā hawan gōdīyār, sai ciki na kē hawā.** *Answer* : **Dākī dā gadō à ciki.** My mare

- is pregnant. I don't ride the mare, (I) only ride the unborn foal. *Answer* : A hut with a bed in it.
- (7) **Rawānin sarkī yā fāskāri nadēwā.** *Answer* : **Hanyā.** The chief's turban was impossible to wind around (his head). *Answer* : A road.
- (8) **Dākin saurāyī bābū kōfā.** *Answer* : **Kwai.** The hut of a young man has no doorway. *Answer* : An egg.
- (9) **Nā wankē kwaryāta. Nā jē gabās, nā jē yāmmā, nā dāwō, bā tā būshē ba.** *Answer* : **Harshēn kārē cikin bākinsā.** I washed my calabash. I went to the east, I went to the west, I returned, it hadn't dried. *Answer* : A dog's tongue in its mouth.
- (10) **Ukū-ukū, gamā gāri.** *Answer* : **Murfū.** Three each, the town (is) complete. *Answer* : The three stones on which pots are set over fire = a local kind of stove. (*i.e.* No town is complete without cooking places.)

## Lesson 41

### Additional Conversations

1. It has been possible to include only a limited number of typical dialogues in the regular lessons. A larger selection, arranged topically appears below. Full translations are not given. Where explanation is necessary an asterisk (\*) appears referring the student to section 8, *Notes*, at the end of this lesson.

#### 2. Additional greeting conversations:

##### (a) Audù meets Mūsā :

Audù : Sànnu.  
Mūsā : Sànnu dai.  
Audù : Lāfiyà ?  
Mūsā : Lāfiyà lau.  
Audù : Ìnā gājìyà ?  
Mūsā : Bā gājìyà.  
Audù : Ìnā làbārì ?  
Mūsā : Làbārì sai àlhèrì.  
Audù : Ìnā iyālinkà ?  
Mūsā : Lāfiyà dai.  
Audù : Tò mādàllā.  
Mūsā : Kanà lāfiyà ?  
Audù : Lāfiyà, bā kōmē.  
Mūsā : Mutānenkà lāfiyà ?  
Audù : Lāfiyà kalau.  
Mūsā : Ìnā aikì ?  
Audù : Àlhamdùlillāhì  
Mūsā : Mādàllā, sai an jīmā.  
Audù : Yāuwā, mun jīmā dà yawā.

## ADDITIONAL CONVERSATIONS

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##### (b) Mammàn meets Sulè resting in the heat of the day :

Mammàn : Sànnu dà hūtāwā.  
Sulè : Yāuwā, marābā dà zuwā.  
Mammàn : Ìnā wunì ?  
Sulè : Lāfiyà.  
Mammàn : Ìnā gūmì ?  
Sulè : Ai lōkàcinsà nē.  
Mammàn : Gāskiyarkà.  
Sulè : Kā zō lāfiyà ?  
Mammàn : Lāfiyà dai.  
Sulè : Gidankà lāfiyà ?  
Mammàn : Kalau.  
Sulè : Mādàllā, zō kà zaunā.  
Mammàn : Ā'ā, zā ni kàntì.  
Sulè : Tò bā làfìfì, sai kà dāwō kè nan.  
Mammàn : Yāuwā, sai nā dāwō.

##### (c) Bellò visits Jàtau (who has been sick) at the latter's home :

Bellò : Sàlāmù àlaikùn.  
Jàtau : Yāuwā, shigō Bellò.  
Bellò : Mādàllā, kanà lāfiyà ?  
Jàtau : Lāfiyà dai.  
Bellò : Ìnā gidā ?  
Jàtau : Lāfiyà.  
Bellò : Mutānenkà lāfiyà ?  
Jàtau : Lāfiyà dukà.  
Bellò : Tò, yàwà jikì ? \*  
Jàtau : Kái, jikìnā yanà dāmuwā \* sòsai !  
Bellò : Kái, sànnu ! Cìwòn cikì nē ?  
Jàtau : Ā'ā, kafà cē.  
Bellò : Kái, Allā yà bā dà saufì.  
Jàtau : Āmin.



## 3. Conversations dealing with foodtime :

## (a) Bātūrè and his cook Àlì :

Bātūrè : Àbinci yā yi ?

Àlì : Yā yi.

Bātūrè : Tò dà kyāu.

Àlì : Kanà sô in kăwô shi ?

Bātūrè : I, àmmā bari in wanké hannū tükuna.

Àlì : Tò, zân dākātā kadan.

Bātūrè : Kâi, nā ji yunwā yāu.

Àlì : Tò bā láifi, nā shiryā àbinci dà yawā.

Bātūrè : Dà kyāu, mē ka shiryā ?

Àlì : Nāmān sāniyā dà wākē dà dānkali.

Bātūrè : Mādallā, kăwô sù.

Àlì : Tò, inā zuwā.\*

Bātūrè : Zā mū yi bāfi \* gòbe.

Àlì : Tò, zân jē kăsuwā dà sáfē.

Bātūrè : Dà kyāu, à sàyi isasshen \* nāmā.

Àlì : Tò, wānē iri nē ka kē sô ?

Bātūrè : Na kăzā yanā dà arāhā yānzū ?

Àlì : Ai dāma-dāma \* yānzū.

Bātūrè : Tò zā kà yi burōdī \* kumā ?

Àlì : A'ā, nā yī shi yāu.

Bātūrè : Dà kyāu. Kâi, nā kôshi ! \*

Àlì : Mādallā, bari in kăwô kôfi.\*

Bātūrè : Tò dà kyāu.

## (b) Àliyū and Hasān drinking tea :

Àliyū : Bāri mū zaunā mū shā tī.\*

Hasān : Tò, bā láifi.

Àliyū : Gā sukār \* dà madarā nān.

Hasān : Tò dēbō \* mini sukār kadan kawāi.

Àliyū : Àshē, bā kà sōnsā dà zāfi \* ?

Hasān : I, bā dādī hakā.

Àliyū : Ai bān yārda ba.

Hasān : Kanā sōn sukār dà yawā ?

Àliyū : Sōsai !

Hasān : Tò bā láifi.

Àliyū : Gā biskitī \* kumā.

Hasān : Tò, nā gōdē.

## 4. Conversations on the road :

## (a) Isā meets Garbā on the way to market :

Isā : Sānnu Garbā, inā zuwā ? \*

Garbā : Ai, zā ni kăsuwā.

Isā : Tò, bāri mū jē tare.

Garbā : Mādallā, mē zā kà yi à kăsuwā ?

Isā : Zā ni in gai dà dan'uwāna.

Garbā : Tò dà kyāu. Dāgā gārī ya kē ?

Isā : A'ā, dāgā kăuyē \* nē, àmmā yanā zuwā kăsuwā kullum.

Garbā : Dà kyāu.

Isā : Sāyē zā kà yi ?

Garbā : Wātākīlā. Zān nēmi kōtār \* fartanyā.

Isā : Tākā tā tsūfa nē ?

Garbā : I, tanā sô tā karyē.\*

Isā : Lallē, yā kāmātā à sāmī sābuwār.

## (b) Daudā takes a trip in a lorry \* :

## (i) Bargaining for the price with the driver :

Daudā : Dirēbā, inā sô in tāfi Kanō.

Dirēbā \* : Tò, kăwô sulē bakwāi.

Daudā : Habā !, Dā mā kudinsā sulē shidā nē.

Dirēbā : Bā cikin kyākkyāwar mōtā kāmār wannān ba.

Daudā : Ōhō. Zān nēmi wani dirēbā.

Dirēbā : Zā kà biyā shidā dà sīsī nē ?

Daudā : Bābū ! In bā shidā ba, zā ni nēman wani.

Dirēbā : Tò, kăwô kudī. Shiga dà saurī, zān bugā \* yānzū.

## (ii) On the road, chatting with the motor boy :

- Daudà : Kâi, wannân môtà tā iyà gudù !  
 Kàren Môtà \* : Sòsai ! Wannân dirèbà tsòfon hannū \* nè.  
 Daudà : Yā dadè yanà aikin dirèbà nè ?  
 Kàren Môtà : Hakà nè—wajen shèkarà àshirin.  
 Daudà : Kâi ! Wannân môtà tāsà cè ?  
 Kàren Môtà : I mánà ! Yanà dà môtà ukù.  
 Daudà : Àshè ? Àmmā yā arzūtā ! \*  
 Kàren Môtà : Gàskiyarkà. Ai, yā yi hajì \* bàra.  
 Daudà : Tabdì ! Dà môtàrsà ?  
 Kàren Môtà : A'ā, dà jirgin samà.  
 Daudà : Àshè ?  
 Kàren Môtà : I, anà cè dà shì, ' Àlhaǝì Jirgin Samà.' \*

## (iii) Stopping for a 'rest stop', talking with fellow passenger Bālā :

- Daudà : Bàri mù sàuka mù hùtā.  
 Bālā : Tò, zā ni dāǝì in yi fìtsāri \* tükùna.  
 Daudà : Tò, zān nèmi ràkè.\*  
 Bālā : Dà kyāu, à sayō mini na tarō.

## (iv) Starting again, the driver and the motor boy :

- Dirèbà : Tò, à kirāwō \* fasanjōǝì.\*  
 Kàren Môtà : Tò, sunà nan.  
 Dirèbà : Dukànsù ?  
 Kàren Môtà : Sai daya. Kai ! Zō maza !  
 Dirèbà : Yāyā yānzū ?  
 Kàren Môtà : Shì kè nan, bughà mǝi ! \*

## (v) Back on the road, Daudà and Bālā :

- Daudà : Kâi, hanyàn nan tā sāci ! \*  
 Bālā : Lallè. Àkwai gāngarà \* dà yawà.

- Daudà : I, dà santsi \* kumā.  
 Bālā : Hakà nè, ruwan samà nè ya bātā \* ta.  
 Daudà : Har, wai, wani kòǝì yā cika yā kwāshè gadà.\*  
 Bālā : I, àmmā an gyārtā.\*  
 Daudà : A'a, môtà ta tsayā !

## (vi) Stuck on a slippery hill, the driver and motor boy giving orders :

- Dirèbà : Kàren môtà ! Sā weǝì ! \*  
 Kàren Môtà : Tò, nā sǝ.  
 Dirèbà : Kōwā yā sàuka yā tūrā.\*  
 Kàren Môtà : (to passengers) Sàuka ! Sàuka !  
 Dirèbà : Tò, tūra !  
 Kàren Môtà : Tò, bughà !  
 Shì kè nan, tā fita.  
 (to passengers) Kù hau ! Kù hau !  
 (to driver) Tò, bughà !

## 5. Conversations at work :

## (a) On the farm—when to plant :

- Sà'idù : Kâi, ruwā \* yā fārā zuwà sòsai !  
 Nùhù : Gāskiyarkà, zān fārā shükà gòbe.  
 Sà'idù : Àshè, bà kà sōmā \* ba tükùn ?  
 Nùhù : I, nā yi dan lattì \* bana.  
 Sà'idù : Inā dālilì ?  
 Nùhù : Ai uwātā tā rāsu \* sātìn nān.  
 Sà'idù : Kâi, sǝnnu ! Mātankà fà ? Sun mǝkarà kumā ?  
 Nùhù : A'ā, sun sōmā tun dà wuri.  
 Sà'idù : Dà kyāu, bà zā kù jì yunwā \* ba.  
 Nùhù : Hakà nè.

## (b) On the farm—Nigerian versus Western hoes :

- Bātūrè : Nì, bān taǝà aikì dà irin tākù fartanyà ba.

Hārūnà : Àshē ? Bābù irintà à kasarkù ?  
 Bātūrè : I, irin tāmù tanà dà dōguwar kōtā \* nē.  
 Hārūnà : Hakà nē. Don mē bà à kǎwō sù nān ba ?  
 Bātūrè : Ai, an kǎwō, àmmā bā su dà àmfānī.  
 Hārūnà : Àshē ?  
 Bātūrè : I. Dōguwar kōtārsù ta kǎn karyè \* dà saurī.  
 Hārūnà : Sabò dà taurin \* kasā kē nan ?  
 Bātūrè : Hakà nē.  
 Hārūnà : Ai, wātākīlā à kasarmù irin tāmù tā fi kyāu.  
 Bātūrè : Sòsai.  
 Hārūnà : Àmmā aiki dà irin tāmù dà wuyā.  
 Bātūrè : Gaskiyā nē—sai à sùnkwiye.\*  
 Hārūnà : Hakà nē—har wani sǎ'ī mūtūm zāi jī cīwōn bāyā.  
 Bātūrè : Kāi, mutānenkù sunà shān wāhalā !  
 Hārūnà : Ai dōlè nē. In bābù nōmā, bābù àbinci.  
 Bātūrè : Gaskiyarkā—kō à kasarmù hakà ya kē.

(c) On the farm—anticipating harvest :

Yākubù : Dà yārdar Allā \* hatsimmù \* zāi yi kyāu bana.  
 Bātūrè : Gaskiyarkā, ya tsira sòsai.  
 Yākubù : Har jān \* yā fārā nūnā \* yānzū.  
 Bātūrè : Zā à yi girbinsā à watān Sātumbā kō ?  
 Yākubù : Ā'ā, sai ruwā yā dāukē \* tūkūn.  
 Bātūrè : Tō, sai Òktōbā kē nan.  
 Yākubù : Hakà nē. Anā girbinsā sǎ'ī daya dà gērō.\*  
 Bātūrè : Tō, farar dāwā fā ?  
 Yākubù : Ai farār, sai Nūwambā.  
 Bātūrè : Àmmā ita cē mǎi kyānsù kō ?  
 Yākubù : Sòsai ! Farār tā fi dukā dādī.  
 Bātūrè : Rāwayā \* fā—an fi sōntā \* dà jā ?  
 Yākubù : I, àmmā bà tà kai farār ba.  
 Bātūrè : Yāushē a kǎn girbē tà ?

Yākubù : Wajen farkon Nūwambā nē.  
 Bātūrè : Kāi, kunā shān aiki dà kākā.\*  
 Yākubù : Gaskiyā nē. Àmmā munā sāmūn hūtū kǎdan dà rānī.\*  
 Bātūrè : Bābù aiki dà rānī ?  
 Yākubù : Ā'ā, àkwai dà yawā, àmmā sai na gidā.\*  
 Bātūrè : Tò bā lāifi.

(d) At the office—Gāmbo is a clerk (ākāwū), Sulè and Yūsufù are messengers (māsinjā).

(i) Gāmbo : Sulè !

Sulè : Nā'am.  
 Gāmbo : Zō kà kai wannān wāsīkà fās ōfis \*  
 Sulè : Rānkā yā dadè !  
 Gāmbo : Gā sulè biyu. Kā sayō kǎn sarki \* na āhū-āhū kà sǎ biyu à kǎn wāsīfār.\*  
 Sulè : Tò shī kē nan ?  
 Gāmbo : Shī kē nan.

(ii) Gāmbo : Yūsufù, kǎwō littāfin rāsīt.\*

Yūsufù : Tō, ngō.\*  
 Gāmbo : Tō, yānzū kà jē kǎntin littāttāfai,\* kà sayō sābon irinsā.  
 Yūsufù : Tō, nawā nē kudinsā ?  
 Gāmbo : Yanā tsākānin sulè ukū dà sulè huḍu. Gā sulè huḍu.  
 Yūsufù : Tō, shī kē nan ?  
 Gāmbo : Shī kē nan.

(iii) Sulè : Nā dāwō. Gā kǎn sarki.

Gāmbo : Tō. Yānzū kà kai wannān takārdā \* zuwā bābban ākāwū à Jānhōl \*—sūnansā Āll.  
 Sulè : Tō.  
 Gāmbo : In kà kai tà cān sai kà biyō ta kǎntin littāttāfai kà sayō minī kwalbar jar tawadā.\* Gā sulè.

Sulè : Tò.  
 Gàmbò : In kā ga Yūsufù cān kā cē masà yà  
 dāwō dà wuri. Inà bùkātārsà.  
 Sulè : Tò nā yì.  
 Gàmbò : Shì kē nan.

# 6. Conversations dealing with health :

## (a) Shlēmānù meets Būbà on the path :

Shlēmānù : Inā zā ka àbōkì ?  
 Būbà : Ai, zā ni asibitì in shā māgānì.  
 Shlēmānù : Àshē ? Bā kā dà lāfiyā nē ?  
 Būbà : I, bān yi barcī ba yāu \* kō káfan.  
 Shlēmānù : Zāzzāfī nē ?  
 Būbà : I, dà ciwòn kái.  
 Shlēmānù : Kái, bā kyāu !  
 Būbà : Hakà nē. Dā yanà zuwà lōtò-lōtò kawai  
 àmmā yānzū nā yi kwānā ukù bān  
 rābu \* dà shì ba,  
 Shlēmānù : Likitā zāi bā kā àllūrā nē ?  
 Būbà : Wātākīlā. Hakà na kē sō.  
 Shlēmānù : Allā yā sawwākē ! \*  
 Būbà : Āmin.

## (b) Lawāl is chatting with Dōgo :

Lawāl : Uwargidankā tā yi ciki \* nē ?  
 Dōgo : Hakà nē. Tanā dà na \* watā biyar.  
 Lawāl : Mādāllā. Na farkō nē ?  
 Dōgo : Ā'ā, ta yi wani bāra àmmā yā zubē.\*  
 Lawāl : Tò, àmmā lāfiyā ta kē yānzū ?  
 Dōgo : Ai dāma-dāma.\* In Allā yā yārdā zā tā haifū  
 lāfiyā.  
 Lawāl : Tò Allā yā sā.  
 Dōgo : Āmin.

## (c) Ābūbakār has come to the doctor with a complaint :

Ābūbakār : Kái, likitā, cikinā yanā dāmūnā \*  
 kwarai !  
 Likitā : Kái, sànnu ! Yāushē nē ya sōmā ? \*  
 Ābūbakār : Ai yā dadē—kamar sātī biyu.  
 Likitā : Tò. Kwāntā \* à tēbūr nān mù dūbā.  
 Ābūbakār : Tò.  
 Likitā : Kanā zāwō \* nē ?  
 Ābūbakār : Ā'ā. Ai ciki yā daurē.\*  
 Likitā : Tò. In nā tabā nān, dà zāfi \* nē ?  
 Ābūbakār : Ā'ā, bāi fi na \* sauran ciki ba.  
 Likitā : Tò, kā iyā tāshī yānzū. Kā jē kā cikā  
 wannān kwalbā dà fītsārī,\* kā cikā  
 wannān dà bāyan gidā, kā bar sū nān,  
 kā dāwō gōbē.  
 Ābūbakār : Tò.  
 Likitā : Shì kē nan, sai gōbē wārhakā.\*  
 Ābūbakār : Yāuwā, sai gōbē.

## 7. Conversations dealing with weather :

### (a) Īmām and Sambò sitting outside the latter's home :

Īmām : Kái, gizāgizai \* sun yi yawā.  
 Sambò : Ai, dāmūnā tā kusa.\*  
 Īmām : Gāskiyarkā, watān Afril nē.  
 Sambò : Inā bègē \* dāmūnā zā tā yi kyāu bana.  
 Īmām : Nī mā hakā. Bāra ruwā bāi yi sōsai ba.  
 Sambò : Har hatsin \* wasu yā kōnē.\*  
 Īmām : Hakà nē. Sabò dà wannān wadansu sunā  
 jīn yunwā yānzū.  
 Sambò : Wadansu mā sun ci bāshī dōmin hātsinsū  
 yā kāsā.\*  
 Īmām : Gāskiyarkā. Āmmā in Allā yā yārdā ābīn  
 zāi gyāru \* bana.  
 Sambò : Allā yā sā.



(b) Àdàmu explains Nigerian seasons to a European :

Bàtùrè : À kasarmù ruwā yanà zuwà kōwānè lōkàcī.

Àdàmu : Àshē ? Bà hakà ya kè à wurimmù ba.

Bàtùrè : Yàyà ?

Àdàmu : Sai dà dāmūnā nè mu kè sāmùn ruwā.

Bàtùrè : Bābù ruwā dà rānī ?

Àdàmu : Kō kàdan.

Bàtùrè : Dà bazarā \* fà ?

Àdàmu : Ai wani sà'i àkwai ruwā kàdan dà bazarā.

Bàtùrè : Tō, àmmā bā yawà kō ?

Àdàmu : Wani lōkàcī zāi zō dà dan yawā.

Bàtùrè : Àshē ?

Àdàmu : I, àmmā an jimā sai yà dāukē.\*

Bàtùrè : Tō, idan an shūkà dà bazarā zāi yi \* nè ?

Àdàmu : Wàtākīlā, àmmā yawancin lōkàcī bā yà yī.

Bàtùrè : Māi shūkà zāi shā wāhalā kō ?

Àdàmu : Hakà nè. Àbinsā sai yà lālācē.\*

Bàtùrè : Kāi, wannān bā kyāu !

Àdàmu : Gāskiyarkā, àmmā lāifin kānsā \* nè.

8. Notes on asterisked items from the conversations presented in sections 2-7 of this lesson :

2 (c) yàyà jikī ? how's (your) illness (*lit.* body) ?  
(see Lesson 31, section 5)

dāmuwā the verbal noun from dāmu  
3 (a) inā zuwā I'm coming (*i.e.* just a minute  
and I'll have it done)

yi bākī have guests

isasshē enough (from isa, *be enough*)

dāma-dāma a bit better (than formerly)

burōdī/brōdī bread, rolls

kōshi have become full (of food)

kōfi coffee

3 (b) tī tea

sukār sugar  
dēbō dip out (into my cup) (from  
dībā, *extract, draw out*)

zāfi sweetness  
blskiti biscuit (British English), cookie  
(American English)

4 (a) inā zuwā = inā zā ka  
fauyē village, suburb  
kōtā handle (of hoe, axe, etc.)

karyē snap, break (as a stick breaks)

4 (b) in a lorry lorries are the ordinary means of  
transportation for people as  
well as goods over large areas  
of Nigeria. There are buses  
and other passenger vehicles  
in and between certain large  
urban centres as well.

4 (b) (i) dirēbā driver  
bugā start (the engine), start (driving)

4 (b) (ii) kàren mōtā motor boy (*lit.* motor dog). He  
is the person responsible to  
see that loads, people, etc., are  
all in place before the lorry  
starts, to inform the driver  
if anything goes wrong, to put  
wedges behind the wheels  
when the lorry stops, (some-  
times) to collect the fares, etc.

tsōfon hannū 'old hand', experienced person

arzūtā has become wealthy

hajī pilgrimage to Mecca

Alhaji Jirgin an Alhaji who has made the pil-

Samā grimage by aeroplane. (The title

is used humorously.) Alhaji is

the title given to anyone who

has made the pilgrimage.

- 4 (b) (iii) **ñtsāri** urinate. It is not considered inde-  
 delicate for a person to state  
 that the reason for his going  
 off is to urinate.
- rākē** sugarcane
- 4 (b) (iv) **kirāwō** call here (the -ō form of **kirā**)  
**fasanjōji** the plural of **fasānjā** = passenger  
**bùgà mǎi** start going! (*lit.* hit the petrol,  
 'step on the gas')
- 4 (b) (v) **ñāci** is ruined, spoiled  
**gāngarā** bumpiness  
**santsi** slipperiness  
**ñātā** ruin, spoil  
**gadā** bridge (from English 'girder')  
**gyārtā** = **gyārā**, fix, repair
- 4 (b) (vi) **weji/waji** wedge. Each lorry carries two  
 or more wooden blocks  
 (usually approximately four  
 inches square with one end  
 whittled down to form a  
 handle) which the motor boy  
 puts behind (or in front of)  
 the rear wheels whenever the  
 lorry is stopped, to keep it  
 from rolling.
- 5 (a) **turā** push  
**ruwā** in a context such as this it means  
*rain*  
 = **fārā**, begin, start
- sōmā** late  
**latti** died (the -u form of **rasā**, lack)  
**rasu** here it means *go hungry, starve*  
**ji yunwā** handle (of hoe, axe, etc.—see  
 also under 4 (a) above)
- 5 (b) **ñōtā** snap, break (as a stick—see also  
 under 4 (a) above)
- karyē**

- tauri** hardness, toughness  
**à sùnkwiye** stooped over
- 5 (c) **dā yārdar**  
**Allā** by God's grace  
**hatsi** grain  
**jān** red variety of guinea corn—the  
 earliest maturing and lowest  
 prestige type of guinea corn
- nūnā** ripening  
**ñāukē** (rain) stops  
**gērō** early maturing variety of millet  
**rāwayā** yellow variety of guinea corn  
**ñi sō** prefer  
**kākā** harvest season  
**rāni** dry season  
**na gidā** work at home (*e.g.* repairing the  
 huts, re-roofing, making new  
 mats, etc.)
- 5 (d) (i) **ñās òñis** post office (also called **gidan**  
**wayā** = home of the tele-  
 phone/telegraph)  
**kān sarki** postage stamp (*lit.* head of the  
 king)  
**wāsikā** letter  
**rāsīt** (**littāfin rāsīt** = receipt book)  
**ngō/ungō** here, take it!  
**kāntin**
- littāttāfai** bookstore, bookshop
- 5 (d) (iii) **takārdā** letter (*lit.* paper)  
**Jānhōl/Jān** John Holt canteen (name of a  
**hwāl** prominent commercial firm)  
**jar tawadā** red ink
- 6 (a) **yāu** the Hausa day begins at 6 p.m.  
 Thus, *I didn't sleep today* in  
 Hausa is *I didn't sleep last*  
*night* in English.

- rābu** be separated (-u form of **rabā**, *separate, divide*)
- Allā yā sawwākē** may God lighten (your) trouble (see Lesson 31, section 5)
- 6 (b) **yi ciki** become pregnant  
**na** (i.e. pregnancy of)  
**zubē** (pregnancy) aborted
- dāma-dāma** better than before (at least)
- 6 (c) **yanā dāmūnā** it is bothering me  
**sōmā** = **fārā** (see also under 5 (a) above)  
**kwāntā** (from **kwāntā**, *lie down*) lie down!
- zāwò** diarrhoea
- ciki yā daurē** I'm constipated (*lit.* stomach has tied up)
- dā zāfi** is there pain? (**zāfi** = heat, pain)  
**na** i.e. pain of  
**fitsāri** urine (see also under 4 (b) (iii) above)
- (gòbe) **wārhakā** at this time (tomorrow) (see Lesson 33, section 2)
- 7 (a) **gizāgizai** (plural of **girgijē**, *raincloud*) clouds
- kusa** is close (verb form of the noun **kusa**, *close*)
- bēgē** a noun meaning *hope*
- hatsi** grain (see also under 5 (c) above)
- kōnē** burn (i.e. from the heat of the sun and lack of moisture)
- kāsā** run short, fall short
- gyāru** be repaired, corrected (-u form from **gyārā**, *fix, repair*)
- 7 (b) **bazarā** hot, muggy season (March-April) just before the rains come

- dāukē** (rain) stops (see also under 5 (c) above)
- zāi yi?** will it mature?
- lālācē** spoil (= **fācī** under 4 (b) (v) above)
- lāifin kānsā** his own fault

## Lesson 42

### Additional Texts

1. Several fables have already been introduced as conversational materials in the foregoing lessons (see Lessons 20, 23, 26, 27, 30). Several more are introduced below. Since some version of each of these has already appeared in print (usually minus any indication of tone and vowel length) a reference to these is given for each text.

#### 2. Mākāhō Māi Fītilā

Wani saurayī yanā yāwò dà dàddarē sai ya hāngi wani mūtūm dà fītilā à hannunsā. Dà sukā gāmu ya ga—āshē, mākāhō nē!

Sai ya cē, 'Kai, mākāhō, kanā hāukā nē? Mē ya kai kà yāwò dà fītilā? Darē dà rānā bà duk ðaya su kē gārē kà ba?'

Mākāhō ya cē, 'Ai, duk ðaya nē mánà! Har, in dà darē nē nā fī kà ganī. Fītilān nan, nā rikē ta bà don kāinā ba nē, àmmā don irinkū nē—māsu idò àmmā marāsā hankālī—don kù gan nī dà dàddarē, kadà kù tūrē nī!'

#### Notes:

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 4. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

mākāhō	blind man
saurayī (pl. sāmārī)	young man
dà dàddarē = dà darē	at night

## ADDITIONAL TEXTS

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hāngā (i/ē)	see from a distance
hāukā	going mad
duk ðaya	it's all the same
irinkū	the likes of you
māsu idò	able to see (lit. possessing eyes)
tūrē	knock over

#### 3. Dilā da Zalbē

Wata rānā dilā yanā cīn kázā, sai wani káshī mǎi tsīnī ya kākārē masā à mǎkōgwārō. Ya bi nān, ya bi cān, yanā nēman wandā zāi cirē masā káshīn. Ya cē duk wandā ya cirē masā, zāi bā shī lādā.

Tō, sai zalbē ya zō, ya cē shī zāi yi. Dilā ya būdē bāki, zalbē ya sǎ kǎnsā, ya cirō káshīn.

Dilā ya jūyā, zāi yi táfiyārsā, sai zalbē ya cē, 'Inā lādāna?'

Dilā ya amsā, ya cē, 'Ai, lādankā kē nan: kǎ sǎ kǎnkā cikin bākin dilā, kǎ fīta lāfiyā!'

#### Notes:

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 7. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

zalbē	common grey heron
káshī	bone
tsīnī	sharp point
kākārē	become jammed
mǎkōgwārō	throat
ya bi nān, ya bi cān	he went hither and thither
cirē	pull out
duk wandā	whoever
lādā	reward
cirō	pull out (-ō form of cirē)
jūyā	turn (i.e. turned to go)
lādankā kē nan	this is your reward



## 4. Kwàdī Biyu

Wadansu kwàdī gūdā biyu sukā fādā cikin kwaryar madarā, sukā kāsā fitā. Sunā ta iyò, sunā ta iyò, bā dāmā. Anā nan, sai dayansu ya gāji, ya cē, 'Yāu kwānānā ya kārē.' Ya bar kōkari, ya nutsē, ya mutu.

Dayān, mā, ya yi ta yī. Mōtsinsā kumā, ya sā māi ya tārū, ya yi cūrī. Sā'an nan ya hau bisā cūrīn mām, ya yi tsallē, ya fita.

Allā ya cē, 'Tāshi in taimakē kà.'

## Notes :

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 4. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

kwàdī (sing. kwàdō)	frogs
kāsā	run short, fall short
ta	in the process of
iyò	swimming
bā dāmā	it is/was impossible (dāmā = chance, opportunity)
anā nan	after awhile
nutsē	vanish (under water)
yi ta yī	keep on trying
mōtsi	movement, motion, activity
māi	= mām shānū
tārū	gather together, collect (-u form of tārā, gather, collect)
cūrī	a ball
sā'an nan	then ...
tsallē	a jump

## 5. Mūgūn Ālkālī

Ākā kai wani kārā wurin ālkālī, ākā yi shārī'ā. Ālkālī ya ga wandā ākā yi kārarsā bā shi dā gāskiyā, ya cē masā, 'Kānā dā māgānā ?'

Mūtumin ya cē bā yā dā māgānā āmmā ā fōye yā kwatāntā ukū dā hannunsā. Dā ālkālī ya ga mūtumin ya kwatāntā dā hannunsā haka ya yi tsāmmānī zāi bā shi awākī ukū nē. Sai ya yankē shārī'ā, sukā tāshi.

Dā mūtumin ya kōmā gidā, ya aikō wā ālkālī dā kábēwā gūdā ukū. Dā ganin haka ālkālīn ya kirāwō mūtūm, ya cē masā, 'Kai, dai, munāfūki nē, kā cūcē ni ! Allā wadankā ! Tāshi, tāfi !'

Dā mūtumin ya fita wājē, ya cē, 'M, wānzāmī bā yā sōn jārfa.'

## Notes :

See *Ka Kara Karatu*, NORLA (now Gaskiya Corporation), 1954, page 6. See also Abraham, R. C., *Hausa Literature*, 1959, page 37.

ālkālī	judge
shārī'ā	administration of justice
wandā ākā yi kārarsā	the accused
ā fōye	hidden (from fōyē, hide)
kwatāntā	indicate, compare (here, the man held up three fingers)
yankē shārī'ā	pass sentence, give the verdict
aikō ... dā	send to (-ō form of aikā, send)
kábēwā	pumpkin
dā ganin haka	when he saw this
kirāwō	call (here) (the -ō form of kirā, call)
munāfūki	hypocrite, traitor
cūtā (i/ē)	cheat
Allā wadankā	may God curse you !
m	(exclamation of slight surprise)
wānzāmī	barber (who shaves people's heads, performs scarification, tattoos, etc.)
jārfa	tattoo marks
wānzāmī ...	for the meaning of this proverb see Lesson 40, proverb 35

## 6. Kwàdī dà Shānū

Wadansu kwàdī sunà kiwò à fàdamà, sai sukà hāngi biimai gūdā biyu sunà fadā. Sai dayansu ya cē, 'Kāi! Fadā dīn nan fa, dà ban tsòrò! Mū, wadāndā bā mū dà farfi, yàya zā mū yi dà kāmū?'

Wāncan, kumā, ya cē, 'Kāi, inā ruwansu dà mū? Sunà yī tsākāninsu kawāi, don duk wandā ya fi farfi tsākāninsu yā gājē mātan shānūn dà kē cikin garkēn nān. Ai, bā sà kùlā dà irimmu kanānā.'

Na farko, mā, ya amsa cēwā, 'Hakā nē. Nā sanī, kōmē nāsū dāban ya kē dà nāmū. Al'adun zamansu bā daya su kē dà nāmū ba. Ammā fa, duk dà hakā, kō dà su kē dà nīsa yānzū, wandā ya kāsā cikinsu zāi shēkà dà gudū, bā zāi kùlā dà kōmē ba sai kāsā. Wātākilā zāi zō ya dà tattākē mu cikin gudū. Lallē, fadānsu yā shāfē mū!'

Ashē gāskiyā nē akā cē, 'Idan mānya-mānya sunà fadā kō talakāwā su kàn shā wāhalā.'

## Notes :

See *Al'mara*, Oxford University Press and Gaskiya Corporation, 1952, page 4.

kiwò	grazing, searching for food; tending animals
fàdamà	marshy ground
biimai/bājimi	
(pl. biimai/bājimai)	big bull
fadā	fighting, arguing
fa	(emphasis particle or insert) indeed
ban tsòrò	frightening, terrifying ( <i>lit.</i> giving fear)
wāncan	the other one, the one in question
inā ruwansu?	what do they care? (bā ruwansā it is none of his concern; inā ruwankā? what business is it of yours?)

gājē	inherit (-è form of gādā, inherit)
garkē	herd, flock
kùlā dà	pay attention to
kōmē nāsū	everything about them
al'adā (pl. al'adū)	custom
al'adun zamansu	their way of life
daya	here it means same
kō dà	even though
shēkà dà gudū	take to (his) heels
tattākē	trample under foot (from tākā, tread on, walk along)
mu	a direct object pronoun is high after a high-low-high tone verb
shāfā (i/è)	affect, wipe
mānya-mānya	the influential/wealthy of the world

## 7. Farkē dà Birai

An yi wani farkē, àttājiri. Wata rānā ya dāuki hūlunān dārā gūdā gōmā zāi kai kāsūwā. Yanā kàn hanyā sai ya rātsē gindin wani itācē don yā hūtā. Dà ya ji barci yanā nēman kāmā shi, sai ya sà duk hūlunān à bisā kāsā—daya bisā daya—māgānin fārāyī kē nan. Shī kē nan, barci ya kwāshē shi har dà minshāri.

Cān sai wadansu birai sukā biyō ta wurin dà farkēn nan kē barci, sukā gan shi. Tō, kun san halin birai dà sōn wāsā. Sai biri gūdā ya lafāfā, ya zārē hūlād dà kē bisā, ya sà à kāsā. Sauran birai, kumā, dà dai-dai sukā yi hakā. Sukā bar farkē dà tsōhuwar hūlarsā kawāi. Sukā hayē kàn itācē, sukā zaunā, sunā kallonsā.

Farkē ya farkā bai ga hūlunānsā ba. Ya dagā kái samā, sai ya yi arbā dà fārāyinsā à kàn itācē! Haushi ya kāmā shi. Ya cirē hūlād dà kē kāsā, ya wurgar! Nan dà nan birai, kumā, sukā kwāikwayē shi, sukā yi ta wurgō tāsū kasā. Mhm! Mādallā! Farkē ya tsincē kāyansā, ya tāfi yanā farin ciki.

## Notes :

See *Mu Koji Hausa*, Gaskiya Corporation, 1960.

farkē/falkē	itinerant trader
birī (pl. birai)	monkey
àttājrī	wealthy trader
hūlā (pl. hūlunā)	hat, cap
dārā	fez (hūlad dārā = <i>fez</i> )
rātsè	turn aside, swerve ( <i>e.g.</i> from a road)
ḡaya bisā ḡaya	one on top of the other
ḡarāwò (pl. ḡarāyī)	thief
minshārī	snoring
cān	used this way cān = <i>later</i>
biyō ta wurin ...	came by the place ...
halī	character, temperament
sōn wāsā	playfulness ( <i>lit.</i> liking playing)
laḡāḡā	sneak up on
zarē	grab
dā dai-dai	one by one
hayē	climb (hayē kân itācē = <i>climb up into the tree</i> )
ḡagā	lift up
yi arbā	come upon unexpectedly
haushī	vexation, anger
cirē	pull (thing) off, pull (thing) out
wurgar	throw (violently) (-ar form of wurgā, throw)
kwāikwayā(i/ē)	imitate
wurgō	throw down (-ō form of wurgā, throw)
mhm	exclamation of approval of an action
tsincē	pick up, find by chance ( <i>e.g.</i> along the road) (-ē form of tsintā, pick up)
farin ciki	happiness ( <i>lit.</i> white stomach)

## Lesson 43

## Bibliography

1. Publication of materials in and on Hausa started well before the beginning of the twentieth century. The first important grammar of the language was published by J. F. Schön in 1862, followed by his Hausa dictionary in 1876,<sup>1</sup> and by 1911 it was possible for Struck to produce a bibliography of Hausa which lists 227 items.<sup>2</sup> An excellent survey of early writings in Hausa is P. E. H. Hair, *The Early Study of Nigerian Languages* (Cambridge University Press, 1967).

In addition to a substantial number of books and articles by Europeans, Hausa students are fortunate to have at their disposal a large number of publications in Hausa. The contents of these publications include fables, history, biography, proverbs, poetry, geography, nature study, religious materials and much more. The abundance of such material is due largely to the efforts of the Gaskiya Corporation in Zaria, which has also published a weekly newspaper for over twenty-five years.<sup>3</sup> Since 1969, much of this initiative has passed to the Northern Nigerian Publishing Company, Zaria.

There follows a selection of the publications in English or Hausa which are of value to students beginning the study of Hausa.

2. *Grammars* of a language are of two types: reference grammars and pedagogical (teaching) grammars. In

<sup>1</sup> Schön, J. F., *Grammar of the Hausa Language*. London: Church Missionary House, 1862. *Dictionary* (same publisher), 1876.

<sup>2</sup> 'Linguistic Bibliography of Northern Nigeria', *Journal of the African Society*, XI, 1911-12, pp. 47-61, 213-230.

<sup>3</sup> First issued January, 1939, editor Abubakar Imam.

spite of certain modifications made in the present grammar to make it usable as a pedagogical grammar, it is basically an introductory reference grammar. It is recommended that this book be used whenever possible in conjunction with a good pedagogical grammar, plus a native speaker of Hausa, for maximum effectiveness.

- (a) *Pedagogical Grammars*. Two pedagogical grammars can be recommended. The first will be most easily usable with this book because of the similarity of approach. Tape recordings are available for use with each of these books.

Kraft, Charles H. and Marguerite G., *Spoken Hausa: Introductory Course*. Los Angeles, University of California Press, 1973.

Hodge, Carleton T., and Ibrahim Umaru, *Hausa Basic Course*. Washington, D.C.: U.S. Government Printing Office (for the Foreign Service Institute), 1963.

An earlier pedagogical approach which, though brief, is useful (if obtainable) is H. L. Ogilvie, *Helps to the Study of Hausa*. Jos: Sudan Interior Mission, 1942-1951.

- (b) *Reference Grammars*. The majority of the grammars of Hausa which have been published must be classified as reference grammars (although many, like the present volume, provide vocabularies and exercises to assist the beginning student).

- (i) Only one of these grammars provides any accurate and thoroughgoing representation of tone and vowel length. It also provides a more accurate treatment of Hausa grammar than any of its competitors and thus, in spite of grave defects in the way the book is organized must, be regarded as the best available:

Abraham, R. C., *The Language of the Hausa People*. London: University of London Press, 1959. This edition is a rearrangement of *A Modern Grammar of Spoken Hausa*, 1941.

- (ii) Other reference grammars with which the student may come into contact are listed and briefly evaluated below.

Maxwell, J. Lowry, and Eleanor M. Forshey, *Yau da Gobe*. Jos: Niger Press, n.d.

A valuable, though traditional, outline presentation of Hausa grammar. It ignores tone and vowel length but is generally reliable and more convenient to use than most of the other reference grammars listed here.

Robinson, Charles H., *Hausa Grammar*. London: Routledge and Kegan Paul, 1925 (reprinted 1959).

Once the standard grammar of Hausa. Produced between 1897-1925 by one of the greatest of Hausa scholars. A brief treatment of Hausa grammar with no attention to tone or vowel length but containing some valuable cultural materials.

Taylor, F. W., *A Practical Hausa Grammar*, London: Oxford University Press, 1923 (reprinted 1959).

A more complete grammar than Robinson's. Among the more useful of the older grammars but not always accurate.

Migeod, F. W. H., *A Grammar of the Hausa Language*. London: Kegan Paul, 1914.

The most extensive of the older grammars.

- (iii) Passing mention may also be made of the following grammars which because of age,



incompleteness or unreliability are of less value than those already listed :

Miller, W. R., *Hausa Notes*. London : Church Missionary Society, 1901.

Miller, E. P., *Wata Biyu (A Guide to Hausa)*. Jos : S. I. M. Bookshop, revised edition 1939.

Howeidy, A., *Concise Hausa Grammar*. Oxford : George Ronald, 1953 and 1959.

Skinner, A. N., *Hausa for Beginners*. London : University of London Press, 1958. 2nd edition, 1968.

Brauner, S., and M. Ashiwaju, *Lehrbuch der Hausa-Sprache*. Leipzig : VEB Verlag Enzyklopadie, 1966.

### 3. Dictionaries. There are two good dictionaries of Hausa : <sup>4</sup>

Abraham, R. C., *Dictionary of the Hausa Language*. London : University of London Press, 1949 (reprinted 1962).

Bargery, G. P., *A Hausa-English Dictionary and English-Hausa Vocabulary*. London : Oxford University Press, 1934 (reprinted 1951).

Abraham's dictionary provides a more accurate tonal analysis and marks tone and vowel length throughout. It contains, however, no English to Hausa section. Both dictionaries cover virtually the same ground.

A. N. Skinner's, *Hausa-English Pocket Dictionary : Kamus na Hausa da Turanci* (London : Longmans, Green and Company, 1959, revised 1968) and *An*

<sup>4</sup> The earlier dictionaries by Schön (1876) and Robinson (1900), 'good' in their day, do not compare with Abraham or Bargery.

*English-Hausa Dictionary* (Zaria : Gaskiya Corporation, 1966) are very much 'for the pocket'. Unfortunately, they either ignore or are untrustworthy in their representation of tone and vowel length.

A more useful book (although it does not represent tone or vowel length) is *Hanyar Tadi da Turanci*, published by Longmans, Green and Company in 1957 (by A. N. Skinner though no author is indicated). This book is subtitled *A Dictionary of English Conversation for Hausa Students* but is very useful as an English to Hausa guide, containing over 300 pages of ordinary and idiomatic Hausa expressions.

4. *Reading Materials in Hausa*. As mentioned above there is an abundance of such materials and more are being produced all the time. Of the hundreds of items that could be listed, the following is a small sampling.

Abraham, R. C., *Hausa Literature and the Hausa Sound System*. London : University of London Press, 1959.

The first two thirds of this volume is an unorganized collection of Hausa literature with English translations of varying quality. This and Kraft's, *Hausa Readings* are, however, the only published collections of Hausa literature which are marked for tone and vowel length.

Ainslie, Marian D., *Nijeriya*. London : Longmans, Green and Company and Zaria : Gaskiya Corporation, 1960.

A 90-page elementary school geography book.

Baker, R. L. and L. O. Musawa, *Oxford Hausa Reader*, series 1, 2, 3. London : Oxford University Press, 1957-58.

Three well illustrated primary school reading primers.

Bello, Alhaji, *Gandoki*, Zaria : Gaskiya Corporation, 1934. 4th edition 1968.

A 73-page historical novel.

Bamalli, Nuhu, *Mungo Park Mabudin Kwara*. Zaria : Gaskiya Corporation, 1948 (reprinted 1955).

A 153-page account of Mungo Park's first and his last journeys seeking the mouth of the Niger River.

Bamalli, Nuhu, *Bala da Babiya*. Zaria : Gaskiya Corporation, 1950.

An 82-page elementary health book.

Court, J. W., ed., *Kungurus Kan Kusu*. London : Longmans, Green and Co., 1958.

A short selection of fables in Hausa.

East, Rupert, and Abubakar Imam, *Ikon Allah*. Zaria : Gaskiya Corporation, 1949 (reprinted 1952).

A nature study book of nearly 400 pages.

Edgar, Frank (vols I and II), and Malam Mamman Kano (vols III, IV, V), *Dare Dubu da Daya* (five volumes). Lagos : CMS Bookshop and Zaria : Gaskiya Corporation, 1924-64.

The Arabian Nights in Hausa.

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*Miscellaneous story booklets published by Gaskiya Corporation and Northern Nigerian Publishing Company :*

*Ka Kara Karatu* (47 pages of fables).

*Ka Yi Ta Karatu* (77 pages of fables).

*Al'mara* (29 pages of fables).

*Karamin Sani* (two booklets, 56 and 62 pages of helpful information for elementary school children).

*Jiki Magayi* (a 51-page novelette).

*Littafi Na Karantawa* (48 pages of fables).

*Ka Koyi Karatu* (a 30-page elementary reader)

*Ruwan Bagaja* (a major novel).

*Idon Matambayi* (elementary reader).

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—, *Ai, Hausa Ba Dabo Ba Ne*, Ibadan : Oxford University Press, 1966.

A collection of 500 Hausa proverbs with translations and notes.

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An important collection, mostly gathered in Northern Ghana.

Smith, Mary F., *Baba of Karo.* London : Faber and Faber, 1954 (reprinted 1964).

A valuable biography of a Hausa woman in English with an introduction to Hausa society by M. G. Smith.

Smith, M. G., *The Economy of a Hausa Community of Zaria.* London : Her Majesty's Stationery Office, 1955.

A detailed study of the economics of a Hausa village.

— *Government in Zazzau.* London : Oxford University Press, 1960.

An excellent political analysis of a Hausa state, 1800-1950.



Taylor, F. W., and A. G. Webb, *The Customs of the Hausa People*. London: Oxford University Press, 1932.

A useful collection of cultural texts in Hausa and English.

Tremearne, A. J. N., *Hausa Superstitions and Customs*. London: J. Bale, Sons, 1913 (reprinted Frank Cass 1970).

A large collection in English of cultural materials.

Whitting, C. E. J., *Hausa and Fulani Proverbs*. Lagos: Government Printer, 1940 (reprinted by Gregg International, Farnborough, Hants, England, 1967).

A major collection of 2000 Hausa and 600 Fulani proverbs with English translations.

6. *Technical Studies*. A few of the many technical studies in English are noted here for those who wish to go more deeply into Hausa study. The titles indicate the content.

Other important technical articles in English will be found in such journals as *African Language Studies*, *Journal of African Languages*, *Journal of West African Languages*, *Bulletin of the School of Oriental and African Studies*, *Studies in African Linguistics*, *Afrika und Übersee*, etc. There are, in addition, several prominent Hausa scholars who customarily write in languages other than English. Among these are D. Olderogge of Russia, C. Gouffé of France, J. Lukas of Germany, P. Zima of Czechoslovakia and N. Pilszczikowa of Poland. In 1972 the Nigerian Languages Centre of Abdullahi Bayero College, Kano, produced the first issue of an African languages review written in Hausa, *Harsunan Nijeriya*. The most complete recent listing of writings on Hausa is that compiled by D. W. Arnott for the revised edition (1970) of D. Westermann and M. A. Bryan, *The Languages of West Africa* (International African Institute).

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Newman, Paul, 'Ideophones From a Syntactic Point of View,' *Journal of West African Languages*, V, 1968, pp. 107-17.

Parsons, F. W., 'An Introduction to Gender in Hausa,' *African Language Studies I*, 1960, pp. 117-136.

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— 'Suppletion and Neutralization in the Verbal System of Hausa,' *Afrika und Übersee*, LV, 1971, pp. 49-97.

— 'The Verbal System in Hausa,' *Afrika und Übersee*, XLIV, 1960, pp. 1-36.

Schachter, Paul, 'A Generative Account of Hausa *ne* and *ce*,' *Journal of African Languages*, V, 1966, pp. 34-53.



## PART FIVE

### APPENDICES

1. The first
2. The second
3. The third
4. The fourth
5. The fifth
6. The sixth
7. The seventh
8. The eighth
9. The ninth
10. The tenth

11. The eleventh
12. The twelfth
13. The thirteenth
14. The fourteenth
15. The fifteenth
16. The sixteenth
17. The seventeenth
18. The eighteenth
19. The nineteenth
20. The twentieth

The following are the names of the persons who have been named in the foregoing chapters, in the order in which they are mentioned in the text. The names are given in full, and are not abbreviated, except in the case of the names of the persons who are mentioned in the text in the order in which they are mentioned in the text.

## Key to Exercises

### Hausa to English Exercises : <sup>1</sup>

#### Lesson 5 :

1. It's water.
2. They are donkeys.
3. It's an elephant.
4. She's an old woman.
5. He's a European.
6. It's a bird.
7. He's (my) grandfather.
8. It's a rat.
9. He's a student.
10. He's a man.

#### Lesson 6 :

1. Who is it ?
2. It's a town.
3. He's not the chief.
4. It is a school.
5. It's a bucket.
6. It's not a compound.
7. They are not children.
8. It's me.
9. It is her.
10. It is us.

<sup>1</sup> It should be noted that there is often more than one possible translation for a given sentence. Only one translation (usually the most probable) is given here. The translations are designed to provide the most natural English equivalent of the Hausa rather than to be word for word literal renderings.

## Lesson 7 :

1. They didn't go away.
2. I haven't eaten yet.
3. They didn't bring the book.
4. The girl didn't return.
5. Audu didn't come to school.

## Lesson 8 :

1. Where is the chief's home ?
2. He's the chief's boy.
3. I brought Garba's lamp.
4. It is cat food.
5. The girl went to the schoolteacher's farm.

## Lesson 9 :

1. The boy went to Kano with his mother.
2. Your teacher went to his farm this morning.
3. Why did you put your book on my chair ?
4. My horse entered your friend's town.
5. He brought my bicycle. He didn't bring yours.

## Lesson 10 :

1. A (certain) boy fell into the water.
2. This river is the Niger.
3. You (have) put this spoon in this box.
4. Where is the chair ? There's the chair.
5. These people went to a certain town.

## Lesson 11 :

1. There are two mangoes on the table.
2. Arithmetic is difficult. But I understand.
3. He put the banana in his mouth, he ate (it).
4. Where is the large box ? Bello has gone to his home with it.

5. How many guavas did you bring ? Ten.
6. Good heavens ! Audu has forgotten my name. This is not good.

## Lesson 12 :

1. Don't do this work.
2. Don't let the girl eat this food.
3. Come and sit down (to a female).
4. Don't do thus.
5. Go out and close the door.

## Lesson 13 :

1. I am hungry. Is there food ?
2. Did you bring that man ? Yes, here he is.
3. Isn't there a spoon here ? Yes (there is not).
4. Have the children gone to school ? Not yet.
5. Haven't you got ready ? No (on the contrary, we have got ready).
6. Here is Malam Garba's book. Where is mine ?

## Lesson 14 :

1. What happened at Yakubu's house ?
2. The storm has passed now. Let's play.
3. Stop and tie up your loads.
4. His horse ran swiftly to the town.
5. He went to his friend's.

## Lesson 15 :

1. Bello brought us meat.
2. Take them this book and return quickly.
3. Who gave you the eggs ? The trader at the side of the road.
4. She went to market, she bought an expensive yam.
5. You (f.) picked them up. You (f.) took them to your husband's home.

## Lesson 16 :

1. I am very hungry. Because of this I will eat now.
2. We won't eat here.
3. What will you (f.) do ? I shall return to town after a while.
4. Will you tell me the news of your trip ?
5. Are you going to market today ? No, we're going to my friend's home.

## Lesson 17 :

1. He fell into the water.
2. After the dance we will go to the chief's.
3. If he returns then I shall go.
4. He did his work like a boy.
5. Before I go he will come.
6. The guest put his shoes under my chair.

## Lesson 18 :

1. I don't have (any) farming implements.
2. His father is coming now.
3. My wife is working very well on the farm.
4. The chief wants to come and talk to us tomorrow.
5. (My) wife has our food in her hut.
6. The people of that town don't dance.

## Lesson 19 :

1. She is drinking water.
2. Does he open the door ? Yes, he opens (it).
3. Do they sell motor cars ? Yes, they sell (them).
4. This box is heavy.
5. This work is not difficult.

## Lesson 20 :

1. The people who are coming will stay here a long time.
2. The one who came today left early.

3. There is no one whom they fear.
4. What was done at Kano the day before yesterday ?
5. I didn't see those that you want there.

## Lesson 21 :

1. Where is the money I gave you yesterday ?
2. Which lorry will you go in ?
3. I saw a kind of dance that I hadn't seen before.
4. Whenever he comes I don't want to see him.
5. I won't buy anything at market today.

## Lesson 22 :

1. Lorries killed many people last year.
2. People want doctors to do their work well.
3. Men are stronger than women.
4. Where are the compounds in which we left our loads yesterday ?
5. He sent me to the leading men of the town because they want(ed) me to talk to them.

## Lesson 23 :

1. Some large aeroplanes landed at Kano.
2. Those looking for food obtained a little.
3. This little book is better reading than that big one.
4. Little children are playing in the old man's home.
5. He put on (his) big gown but didn't dance.

## Lesson 24 :

1. During the rainy season this river filled to the brim with water.
2. All of us got up at the same time, we threw him outside.
3. When I saw him all of a sudden he mounted his horse (and) ran off.



4. Long ago there was an old man who prepared his farm at the edge of this road.
5. It is imperative that they get work right away. Will you give it to them?

## Lesson 25 :

1. They dismissed her from (her) work.
2. Sell it to me please.
3. Don't you (*pl.*) worry, nothing has happened yet.
4. Pour it in the basin. After that water the horse.
5. Why won't you reveal your secret from within your heart?

## Lesson 26 :

1. May God permit us to be successful in our trading. If this does not happen we'll have to borrow.
2. Let me increase my efforts in this work. Why, haven't you got tired? Won't you leave (it) yet?
3. I've never seen this type of dance. Let me try to do it. God forbid! Good gracious, you won't be able to do it!
4. I talked to him last week but he hasn't returned this week.
5. In the past they rode horses but now they prefer cars. Is that so? It's true.

## Lesson 27 :

1. I had planned to go to his home (anyway) to greet him, then I heard the news and decided it would be best for me to tell him.
2. Before he (first) came I had worked here a long time.
3. When I came upon him immediately he broke into a run.
4. Is our food all gone? No, there is a little left. Do you want me to cook some more?
5. Will the Minister of Education give a speech at Gusau? Yes, let's get ready and go.

## Lesson 28 :

1. Why, I forgot to bring the food cooked. I brought it uncooked.
2. It will be best for you to wait here for now. Before you return again it will be foodtime.
3. We kept asking everywhere in town but we got no news of him.
4. Heavens! An amazing thing happened yesterday—the noise of an aeroplane frightened me so that I almost ran away!
5. I'm going to the canteen to buy tinned food, bottled beer and (some) other things that I need.

## Lesson 29 :

1. I need to cut this cloth. Pick up the scissors and help me.
2. He's not a person of good character. He is trying to keep my friend from (obtaining) work.
3. When he had entered his market stall he sat down and started sewing.
4. I'll wait for him. That is, I shall wait here until he returns.
5. There are indications that you will have trouble here if you don't relocate your things right away.

## Lesson 30 :

1. A snake bit the messenger but the doctor gave him medicine so that he got well.
2. He's not a Hausa, he's a Fulani. But in spite of this he speaks the Kano dialect (of Hausa) well.
3. Zaria is south-west of Kano. Katsina is to the north-west of it.
4. We had planned to work together but he was late. Because of this I lack anything to sell at market.
5. Moses is an expert. There is no one who can do this work except him alone. We should engage him instead of Audu.

English to Hausa Exercises : <sup>2</sup>

## Lesson 5 :

1. Sūnā nē.
2. Sā nē.
3. Bērāyē nē.
4. Bāhaushē nē.
5. Mātā nē.
6. Mācē cē.
7. Wāsā nē.
8. Zākarā nē.
9. Gidā nē.
10. Watā nē.

## Lesson 6 :

1. Makarantā cē.
2. Mūtūm nē.
3. Yārā nē.
4. Sarkī nē.
5. Shī kē nan.
6. Bā sā ba nē, sāniyā cē.
7. Bā yārā ba nē.
8. Kudī nē.
9. Bā idō ba nē.
10. Bā kāsūwā ba cē.

## Lesson 7 :

1. Mūtūm bai yi gōnā ba.
2. Bai zō dà sāfē ba.
3. Yārinyā bà tā tafi gōnā ba.
4. Bān yi aikī ba tūkūna.
5. Bā à kāwō kujērā ba.

<sup>2</sup> It should be noted that there is often more than one possible translation for a given sentence. Only one translation (usually the most probable) is given here. The translations are designed to provide the most natural Hausa equivalent of the English rather than to be word for word literal renderings.

## Lesson 8 :

1. Wannān gidan sarkī nē ?
2. Ūban yārō yā tafi Kanō.
3. Mālāmin makarantā bai ci abinci ba.
4. Inā abincin dōkī ?
5. Gā sāniyar Audū.

## Lesson 9 :

1. Uwātā dà ūbānā sun tafi gidankā jiyā.
2. Inā sàbulūna ? Nā sā shi cikin dākina. Gā nākā.
3. Gidammū à Kanō nē. Inā nākā ?
4. Ūbantā yā fita gārī à kân hanyār Kanō.
5. Yāushē abōkinā ya ci abincinsā. Dā sāfē.

## Lesson 10 :

1. Wannān yārō abōkinā nē.
2. Kin sā wancān kujērā nān.
3. Wadānnān yārā. Wadāncān yārā.
4. Bān sanī ba tūkūna.
5. Nā tafi gārin cān.

## Lesson 11 :

1. Yārinyā tā zaunā à kujērā.
2. Nā yi kuskurē cikin lissāfina.
3. Yā kai kēkē zuwā gidansā.
4. Mun bi hanyā à bākin kōgī.
5. Kāi !, ākwai mūtūm takwās cikin wancān mōtā.

## Lesson 12 :

1. Kadā kà budē tīgā !
2. Tsāya ! Shiga ! Zāuna !
3. Kī kāwō abinci nān.
4. Bāri yā yi aikinsā.
5. Kū zō kū ci abincinkū à gidammū.

## Lesson 13 :

1. Uwātā tā dāwō (nē) ? Ā'ā, bā tā dāwō ba.
2. Bellō bai tāfi Kanō jiyā ba ? Ā'ā, yā tāfi.
3. Ākwai aiki ? I, ākwai aiki dā yawā āmmā bābū kudi.
4. Ākwai kwai dā madarā nān ? Ākwai madarā, āmmā bābū kwai.
5. Nā ji yunwā. Kai fā ?

## Lesson 14 :

1. Tā wucē kōfā.
2. Sun tāfi sū zaunā cikin inuwār itācē.
3. Yā fāru nān jiyā.
4. Audū yā kōmā gidā shēkaranjiyā.
5. Tā tāfi kāsūwā dā wuri.

## Lesson 15 :

1. Yā gan ni ? I, āmmā bai san kā ba.
2. Yā sāmī nāmā. Tā dafā shi. Sun cī shi dā saurī.
3. Mun bar mangwārō (gūdā) ukū cikin mōtārsā. (Kā) tāfi kā sāmē sū.
4. Tā shiryā manā ābinci cikin inuwār bābban itācē.
5. Yā sāyi kāyan aiki. Bān san dāllī ba.

## Lesson 16 :

1. Zā mū tāfi rawā ā kāsūwā gōbe.
2. Bā zā kā tāfi makarantā ba.
3. Zā sū tāmāyē kā kā bā sū kudi.
4. Inā zā ka ? Zā ni yāwō.
5. Gōbe Mālām Bellō zāi tāfi Kanō. Zāi kāwō dōkin ūbansā.

## Lesson 17 :

1. Nā ga Yūsufū dā ūbansā ā gidansū.
2. Kō nī kō ita zāi zō makarantā gōbe dā sāfē.

3. Nā nēmi ākwiyā kārƙashin tēbūr āmmā bān gan tā ba.
4. Idan nā dāwō watā mai zuwā sai in sàye shi.
5. Idan kā yi mini aiki zā kā sāmī kudi dāgā gārē ni (or dāgā wurīna).

## Lesson 18 :

1. Sunā māganā tare.
2. Yā yiwu yanā Ikkō yāzu.
3. Yanā dā bābban itācē gāban gidansā.
4. Yanā dā 'yan'uwā (gūdā) ukū ā gidā.
5. Bā ni dā shi. Don Allā kadā kā yi fushi !
6. Idan yanā nan bā zān tāfi cikin jirgin kasā ba.

## Lesson 19 :

1. Kōfā tanā būde. Rufe shi.
2. Tanā kāwō kwaryā.
3. Yanā sāyen ābinci ? I, yanā sàye.
4. Bā tā hūrā wutā ba ? Ā'ā, tā hūrā.
5. Yanā tsāye dā kāyā mai nauyi ā kāsā.

## Lesson 20 :

1. Tīcā nē mukā ganī.
2. Wancān mace tanā aiki nān.
3. Yaushē kika zō ?
4. Gā yārā wadāndā zā sū tāfi cikin mōtā.
5. Zā mū sāmē sū ā wurin dā mukā gan sū jiyā.

## Lesson 21 :

1. Kā san shi nē ? Yanā dā zāzzāfi.
2. Inā ka tāfi dā mōtārmū ?
3. Wacē irin rigā nē ka kāwō dāgā kanti ?
4. Inā dā aiki dā yawā kō'inā cikin garin nān.
5. Cān nā ga sarkin dā ya zō gari jiyā.

## Lesson 22 :

1. Ākwai makarantū da yawā a kasāshen Afirka.
2. Hausawā suna da kujerū da yawā cikin gidajensu.
3. Wadansu littattafai suna da tatsuniyoyi a ciki.
4. Babu motoci da yawā a wadansu kasashē.
5. Marokā wadanda su ke nan jiya ba sa nan yau.

## Lesson 23 :

1. Kanō ba ta kai Ikkō girmā ba.
2. Rigarsa ja-ja cē.
3. Dōkinsa ya kai nawa gudū.
4. Gajerū da yawā suna zaune a daki.
5. Fararē sun fi bakafē kyau.

## Lesson 24 :

1. Tayā wadda na gani sabuwa ful cē.
2. Gudu maza-maza ka kawo ruwa.
3. Za ta shirya abinci yau yau.
4. Ina so in tafi gidana tukun.
5. An jima kafan za mu komo gidajemu.

## Lesson 25 :

1. Kar ka zub da shi ! Kama shi ka shiga.
2. Sun sayo itace.
3. Ka tabbata ta sha shi duka ? I, ta sha.
4. Saukar da shi nan. Yanzu kwantar da shi.
5. Mun fsshē shi, mun tsayar da shi.

## Lesson 26 :

1. Na ziyarci gidan sarki amma ya riga ya tafi.
2. Kai, wancan mutum ya cika farya ! Sabo da wannan ba na sonsa.
3. Ana ruwa da yawā da damuna. Haka ne.

4. Bai dade a Nijeriya ba amma ya iya Hausa kamar jakin Kanō.
5. Ina so in ci bashi domin in sayi sabuwar mota.

## Lesson 27 :

1. Wadansu mafasa suna so in gaya masu labarin gari.
2. Na same shi yana aiki. Shi makaniki ne. Ya dade yana gyaran motoci.
3. Da ma ya yadda ya dakata nan har in zo, amma yanzu ban san abin da zai yi ba.
4. Sarki ya ce, kada ka sake zuwa gidansa. Ya fi kyau ka same shi a ofishinsa.
5. Ya iya Hausa amma tana masa wuya ainu.

## Lesson 28 :

1. Nawa-nawa ne gwaba ? Kwabo-kwabo (ne), ba ragi.
2. Ca na ke za ka zo gobe amma ka zo jiya.
3. Akwai abubuwa masu ba da mamaki da yawā a duniya yau.
4. Ya fi kyau a ci dafafen abinci da tafasashen ruwa kada a ji ciwo.
5. Idan ban yi jarrabawa ba ba zan ci ta ba.

## Lesson 29 :

1. Ka dinka mini kyakkyawar riga. Za ni rawa gobe.
2. Ina so ka taimake ni in kau da keken dinkina zuwa wata bukkā.
3. Ni, kam, zan jira shi nan—watakila zai zo an jima.
4. Ban nuna masa agogonka ba. Wai, ya gan shi a hannunka.
5. Bai ci ba tukuna. Dom me ? Domin na hana masa abinci har ka dawo.

## Lesson 30 :

1. Shi mantau ne. Kada ka gaya masa ya yi maka wani abu.



2. Jim kádan ma'áikātā dukà sukà tāfi. Bān san ābin dā zān yi ba.
3. Kāwō mabūdī nān. Bāri in būdè kōfā.
4. Nā dākātā kádan har makādā sukà fārā kasà kunnē.
5. Inā tsāmmānī idan mātarsā tā rērā wākā sarkī zāi yi māmākī.

## Translations of Dialogues and Fables

### Lesson 4 :

- B. Greetings at (your) coming, Isa.  
 I. Greetings.  
 B. How's (your) tiredness ?  
 I. There's no tiredness.  
 B. How's (your) work ?  
 I. (I'm) thankful for work.  
 B. What's the news ?  
 I. The news (is) only good.  
 B. Good.  
 I. Did (you) sleep well ?  
 B. Fine.  
 I. How's (your) family ?  
 B. Very well.  
 I. Good. (See you) tomorrow.  
 B. Good, may God take us (to tomorrow).  
 I. Amen.

### Lesson 5 :

- M. Greetings student.  
 A. Greetings teacher.  
 M. What's this ?  
 A. This is a donkey.  
 M. Okay, what's this ?  
 A. It's a bird.  
 M. What's this ?  
 A. It's a goat.  
 M. Okay, what's this ?  
 A. This is a sheep.  
 M. Good, until tomorrow.  
 A. Okay, may God take us (to tomorrow).

## Lesson 6 :

- Y. Greetings at your coming David.  
 D. Greetings.  
 Y. Did you sleep well ?  
 D. Very well.  
 Y. Who went to town ?  
 D. Audu.  
 Y. Has he returned ?  
 D. No, not until tomorrow.  
 Y. Good.

## Lesson 7 :

- B. How's (your) day (going) ?  
 G. Fine.  
 B. How's (your) tiredness ?  
 G. There's no tiredness.  
 B. Good.  
 G. Have you come well ?  
 B. Fine, nothing's wrong.  
 G. Is your family well ?  
 B. Very well.  
 G. Where's Bello ?  
 B. He went to Kano.  
 G. Good. Did he go to market ?  
 B. No, he didn't go to market.  
 G. Okay. (See you) later.  
 B. Okay. (See you) later.

## Lesson 8 :

- U. What is this called ?  
 A. It's a bicycle.  
 U. Whose is it ?  
 A. This is the bicycle of the chief's son.  
 U. Okay, where's Audu's bicycle ?  
 A. There it is in the hut.

U. Good, thank (you).  
 A. Okay.

## Lesson 9 :

- Ad. Is this compound yours ?  
 Ab. Yes, it's mine.  
 Ad. Where is your farm ?  
 Ab. There's my farm over there.  
 Ad. Good.  
 Ab. I finished planting yesterday.  
 Ad. Fine, when did you start ?  
 Ab. At the beginning of this month.  
 Ad. As for me, I haven't finished mine yet.  
 Ab. That's okay. I (have to) go now.  
 Ad. Okay, until another time.  
 Ab. Fine, may God take us (to another time).  
 Ad. Amen.

## Lesson 10 :

- K. Some people have come to our compound.  
 M. Good, I've brought food from market today.  
 K. Good. There's plenty of drinking water too.  
 M. The chief of the town has come.  
 K. (You're) right. He has come with an important man.  
 M. Is that man a chief also ?  
 K. Yes, his boy has brought a large box.  
 M. Good, what's in the box ?  
 K. I don't know.

## Lesson 11 :

- M. Two and three are how many ?  
 D. They are five.  
 M. That's right. How about six and seven ?  
 D. Thirteen.  
 M. Good. Four times two is how many ?

- D. It's nine.  
 M. No! You made a mistake.  
 D. (You're) right. It's only eight.  
 M. Okay. How many is six times three?  
 D. Eighteen.  
 M. Good. Is this arithmetic difficult?  
 D. No, it's not difficult.  
 M. Good.

## Lesson 12 :

- H. Jacob, greetings.  
 Y. Greetings.  
 H. Is your family well?  
 Y. Very well. Have you come well?  
 H. Fine. Nothing's wrong.  
 Y. Good. Enter, let's sit down.  
 H. Good. Gosh, the sun is hot today.  
 Y. (You're) right. Boy, bring drinking water!  
 H. I've come to greet you.  
 Y. Good. Thank (you). Have you come from market?  
 H. No, I've come from home just now.  
 Y. Fine. Here's water to drink.  
 H. Good, thanks. I (have to) go now.  
 Y. Okay. Until another time.  
 H. Fine, until another time.

## Lesson 13 :

- M. Are there potatoes at market today?  
 G. No, but there are a lot of yams.  
 M. Good. How much do yams cost?  
 G. 1 shilling and 5 kobos to 2 shillings.  
 M. Wow they are expensive!  
 G. Not so! They are all large.  
 M. That's all right. Are there also bananas?  
 G. Yes there are, but not many.  
 M. Fine, how about guavas?

- G. A lot. There are also plenty of mangoes and citrus.  
 M. Good. Let's go and get (some).  
 G. Good, let's go.

## Lesson 14 :

- B. How much does a bicycle tyre cost?  
 M. Well, there are three kinds. There are white, black and red.  
 B. Fine, how much does each cost?  
 M. A white one is 1 naira, 6 shillings.  
 B. Wow, that's expensive!  
 M. But that's the best one.  
 B. How about a black one?  
 M. 1 naira, 4 shillings.  
 B. What about a red one?  
 M. The red ones are the least expensive at 1 naira, 2 shillings.  
 B. Good.

## Lesson 15 :

- B. Okay, I'll buy the white one for 1 naira, 4 shillings.  
 M. No sale. That's the price of a black one.  
 B. All right, how much is the real price?  
 M. I reduce (the price) 3 kobos.  
 B. I increase (my price) by 5 kobos.  
 M. Come, come now sir!  
 B. Speak the truth.  
 M. Pay ₦1.55.  
 B. Okay, I offer (you) ₦1.50.  
 M. I'll agree to ₦1.52½.  
 B. Good, here's the money.

## Lesson 16 :

- A. Where are you going Kande?  
 K. I'm going to the canteen to buy a new body cloth.  
 A. Why?

- K. To put on to go to the dance the day after tomorrow.  
 A. Good. Boy, your present body cloth is no good !  
 K. You're right. It has really got old.  
 A. Did your husband give you the money ?  
 K. No ! I sold (some) peanuts.  
 A. Okay.

## Lesson 17 :

- M. Greetings in (your) work Dogo.  
 D. Greetings at (your) coming.  
 M. How's (your) day (going) ?  
 D. Fine, nothing wrong.  
 M. Good.  
 D. Are you heading for town ?  
 M. No, I'm just out for a stroll.  
 D. Okay. Let's sit down and chat.  
 M. Okay. Here's (some) good shade.  
 D. Goodness, it's (really) hot today !  
 M. You're right, it's the time for it.  
 D. Right.  
 M. I hear you will go to Kano tomorrow.  
 D. Yes. I'll go by lorry in the morning.  
 M. Good, what will you do there ?  
 D. I'm going to sell my guinea corn in the market.  
 M. Good. Will you stay long in Kano ?  
 D. Yes, I'm going to look for work there.  
 M. Fine. When will you return (here) ?  
 D. Not until next month.  
 M. Good. I have to go now.  
 D. Okay. (See you) when I return from Kano.  
 M. Right, may you return safely.  
 D. Amen.

## Lesson 18 :

- J. I want to talk to the head of the house.  
 G. The head of the house isn't here today.

- J. Okay, when will he return ?  
 G. Why, I don't know. He went to Lagos.  
 J. Did he go by aeroplane ?  
 G. No, by train.  
 J. How many days will he stay there ?  
 G. Oh it won't be more than a week.  
 J. Is he going to buy supplies there ?  
 G. Probably. But he went because his brother has died.  
 J. Will he most probably return next week ?  
 G. Yes.  
 J. When he returns tell him I need his help.  
 G. Okay, I'll tell him.  
 J. Good. (See you) later.  
 G. Okay, (see you) later.

## Lesson 19 :

- T. In schoolwork what is the most difficult for you ?  
 A. Well, only arithmetic gives me trouble.  
 T. Is that right ? What about English ?  
 A. Well, English is very difficult but arithmetic is more so.  
 T. Reading isn't difficult ?  
 A. No. It's easy. Reading is also (very) enjoyable.  
 T. Good. Do you read a lot ?  
 A. Yes indeed ! All the time.  
 T. But you can't do arithmetic ?  
 A. No, I can do (it) all right. But it is difficult.  
 T. Okay. Continue with your efforts.

## Lesson 20 :

## The Hyena, the Lizard and the Dog

In olden times there was a hyena. One day she was very hungry. So she arose and went out. She was looking for food when there was a lizard stealing beans. When she saw the lizard she caught him. She was about to eat him when she saw a dog.



So she said (to herself), 'Let me take the lizard home before I return to catch the dog.'

So she took the lizard home.

When she returned she didn't see the dog. While she was taking the lizard home the dog ran off into the bush.

When the hyena returned home she didn't see the lizard. While she was looking for the dog the lizard left the hyena's hole and went into the bush.

The hyena was amazed, she said, 'Why, whatever you seek in the world, if it is not your lot, you won't get (it) !'

#### Lesson 21 :

- S. (My) wife told me you are not well.  
 B. That's right.  
 S. What's bothering you ?  
 B. It's a headache.  
 S. Oh, (I'm) sorry ! Have you taken (some) medicine ?  
 B. Yes. The doctor gave me a shot.  
 S. Good. Is there also a fever ?  
 B. Formerly there was but it is better now.  
 S. Good. When did it hit you ?  
 B. Why it was yesterday, while I was (working on my) farm.  
 S. Well, I hope that God will make (you) better.  
 B. Amen.

#### Lesson 22 :

- S. What are they doing in town ?  
 I. Why they're dancing—the market day dancing.  
 S. Good. What kind of dancing do they do ?  
 I. Every kind. There's no kind that they will not do.  
 S. Are there a lot of people there ?  
 I. There certainly are ! There are men and women, children and old folks.  
 S. Will they allow me to go and watch ?

- I. Why certainly they'll agree ! Let's go together.  
 S. Good. Are you going to dance ?  
 I. Good heavens, I don't dance anymore. I'm too old !  
 S. That's okay.  
 I. How about you ? Do you want to try (this type of) dancing ?  
 S. No. I can't do your kind of dancing.  
 I. Okay, let's just stand and watch.  
 S. Fine.

#### Lesson 23 :

##### Everyone Has One Who Is Stronger Than He Is

One day a small bird caught a worm. He was about to eat it when the worm cried out saying, 'Please let me go !'

The bird said, 'No. Why, I'm going to eat you, because I'm stronger than you are.'

So he picked up the little worm and ate it.

When he finished eating it a hawk saw him. So the hawk caught the little bird. As he was about to eat him the bird cried out saying, 'Be patient with me, let me go !'

The hawk refused saying, 'Why, you are my food for today, because I'm stronger than you are.'

So the hawk ate the bird that had eaten the little worm.

Before the hawk had finished eating the bird a griffon fell upon him. So the hawk began to cry out, but the griffon didn't release him because she was stronger than he was.

After a little while the griffon flew up into the air. She didn't get very far (*lit.* stay long) before she felt an arrow in her body. Why, a certain hunter had seen her and killed her.

The griffon had come up against the one who was the strongest of all.

## Lesson 24 :

- L. Gosh, the rainy season is really upon us !  
 H. You're right. I went to the river this morning. I couldn't get across.  
 L. Is it full ?  
 H. It is completely full ! To the extent that the strength of the current made me fearful.  
 L. That's certainly something to fear. It is very swift.  
 H. (You're) right ! Why, sometimes it carries a person off.  
 L. That's so. If someone falls in he will die.  
 H. (You're) right ! This kind of a river is an evil thing.  
 L. Well, what shall we do ?  
 H. Why, we'll have to follow a different road.  
 L. But another road will be (very) long. Won't it ?  
 H. Yes. But there's no other way.  
 L. You're right. We have to go the long way.  
 H. Okay, let's go.

## Lesson 25 :

- U. You've returned from the city, have you ?  
 B. Yes, I returned the day before yesterday morning.  
 U. Fine. But I heard that there was trouble there.  
 B. That's for certain ! Wow ! Some compounds caught fire, it burned them up completely !  
 U. Gosh ! (Those) people are certainly unfortunate ! How about you ?  
 B. Why, I'm okay. It didn't come near where I was living.  
 U. Good ! Previously I had thought that perhaps it had come near where you were.  
 B. No. It didn't bother us at all. But some had a lot of trouble.  
 U. That's for certain.  
 B. Why, one day I met a friend of mine and asked him about the fire. He said their compound had burned completely.

- U. Good heavens ! What did you do ?  
 B. Why, I had to fix him a place in my room.  
 U. Fine, but what happened to his family ?  
 B. Oh they stayed at another person's home.  
 U. Good ! When will they (be able to) start a new compound ?  
 B. They won't wait long. They'll gather the materials and start right away.  
 U. Good. May God help them.  
 B. Amen !

## Lesson 26 :

## Audu and Ali

Audu and Ali were travelling. They were on their way to market with (some) goods. All at once there was something at the side of the path. Ali picked it up and looked at it. Why it was a bag of money !

So Audu said, 'Gosh, we have fallen into luck today !'

Ali said, 'What ? *We* have fallen into luck ? Or is it *I* who have fallen into luck ?'

Audu said, 'Okay, (have it your way), may God grant us safety.'

They continued on their way until they came to a forest. Then some highway robbers fell on them. Audu and Ali took off on the run. The robbers followed after them.

After awhile Ali got tired because of his heavy load. He said, 'Alas. Today we have fallen into misfortune.'

Audu said, 'What ? *We* have fallen into misfortune. Or is it *you* who has fallen into misfortune ?'

## Lesson 27 :

## The Fruitbat Doesn't Pay Taxes

One day the king of the animals called his representative (*wakili*) and said to him, 'Go everywhere in my country

to the homes of all the animals and collect taxes from each of them.'

The *wakili* said, 'May you live long, I'll do it right away.'

So the *wakili* went all over the land and collected the tax from every home. But when he came to the home of the fruitbat (the latter) refused to pay the money.

'Why, I'm not an animal,' said the fruitbat. 'Well, is there any one of the subjects of the king of the animals who has wings like I have? Is there any who can fly in the air like me? Well, I'm not going to pay taxes to the king of the animals.'

That was that. The *wakili* of the king of the animals left him and returned to the palace and told the king. The king, for his part, thought a bit and said, 'Well, he's right. The fruitbat is not our kind, leave him alone.'

The next day the king of the birds called his representative (*wakili*) and sent him to collect taxes from every bird. When the *wakili* came to the fruitbat's home and asked him for the tax money, the fruitbat laughed at him saying, 'As for me, I won't pay him taxes.'

'Have you ever seen a bird with teeth,' he said. 'Or one who gives birth to its young alive and breast-feeds them? Come, come! I'm not a subject of the king of the birds!'

When the *wakili* returned to the palace and told the king of the birds, they (all) agreed: the fruitbat is not a bird.

For this reason the fruitbat is betwixt and between: he isn't an animal, he isn't a bird.

Lesson 28:

T. David!

D. Yes?

T. Where are you going?

D. I'm headed home. I've just now left work (and arrived here).

T. Fine. Where do you work?

D. Well, I'm a clerk at a canteen.

T. Is that so? I thought you were in school.

D. No. Last year I left (*i.e.* having completed) Primary School. I couldn't get into Secondary School.

T. Didn't you pass the examination?

D. No, it was very difficult for me. But that's okay, since I've (been able to) get work.

T. Good. What kind of work do you do?

D. Well, I have various jobs: sometimes I arrange goods, sometimes I sell goods, sometimes even the head clerk gives me paperwork to do.

T. Hm. Are most of your goods brought from European countries?

D. Yes. But now they have started to make certain things in this country—like shoes, cloth, cement and bottled drinks.

T. Good! Is it true that bottled drinks are only made from boiled water?

D. Of course! It's not like our own beer!

T. How about tinned food—is it all cooked?

D. Yes. They say that they cook it when they prepare it.

T. Gracious! It really is amazing how it is possible to cook a lot of food, put it in tins, and set it aside for even as much as five years!

D. You're right. Well, that's the way the world is now—it is full of amazing things.

T. Indeed it is.

Lesson 29:

H. Greetings, tailor!

G. Why, Aaron! Greetings in the (late) afternoon.

H. Greetings. How's (your) work today?

G. Well, work never runs out.

- H. Good. That's the way one wants it.  
 G. You're right. Are you (just) wandering in the market ?  
 H. No. I've been looking for your stall.  
 G. Oh. The other day I moved my things to this place.  
 H. Good. Before you were in a grass (mat) stall but this one is (made) of corrugated roofing (pan).  
 G. Right. I've been fortunate.  
 H. Good. Could you sew me some clothing ?  
 G. Well, it's my occupation ! What kind do you want ?  
 H. I need two (pair of) shorts and a big gown.  
 G. Fine. Did you bring (*lit.* come with) the material ?  
 H. Yes. Here's the khaki cloth for making the shorts and white cloth for making the gown. How much is the cost of sewing (it) ?  
 G. The whole job will be 45/---that is, 4 naira and 5 shillings.  
 H. Heavens ! that's too much ! If you don't agree (to do it) for 4 naira I'll (have to) look for someone else (to do it).  
 G. Okay, I agree. Leave the cloth there.  
 H. Good. When shall I come and get (it) ?  
 G. Not till tomorrow. I can't finish sewing them all today.  
 H. Okay, see you tomorrow.  
 G. Okay, until tomorrow.

### Lesson 30 :

#### The Jackal Is The Chief of Schemers

One day a crow was wandering about. He was looking for something to eat. Then he saw a little piece of meat on the ground near a rock. He descended and picked it up in his mouth. He rose into the air with the meat in his mouth and landed in a tree.

Well, a jackal was watching him—he saw everything that the crow did. The jackal, for his part, was hungry.

He wanted to get the meat. So he worked out a scheme to get (it).

So the jackal went to the base of the tree, he greeted the crow. He said to him, ' Gosh, the other day I heard you singing a song. Your voice was very pleasant indeed. How long (will I have to wait until) I can hear your song again ? '

The crow listened (attentively). What the jackal said pleased him (very much). When he heard it he forgot about the thing in his mouth. He opened his mouth. He was about to (oblige by) singing a song.

That was that ! The meat fell down. The jackal picked (it) up and said, ' Thanks.' He went off with it. That's the end !



## Hausa-English Vocabulary

This vocabulary includes all the words and most of the idiomatic expressions found anywhere in these lessons (with the exception of some of the less common forms listed in Lesson 39, section 7). Note that the alphabetical order in which the words are arranged is Hausa (that is with separate sections for **ɓ**, **ɗ**, **ƙ**, **sh**, **ts** and **'y**) rather than combining these letters with the most similar letter of the English alphabet as most Hausa dictionaries do.

Note: *the student is cautioned against assuming that he can learn the meaning of a word or construction by simply referring to the over-brief glosses provided in these short vocabularies. He should at least cross-check with one of the large dictionaries before attempting to make use of these items on his own.*

- a**, (impersonal p-a pronoun employed with **zā**)  
**à**, (impersonal subjunctive p-a pronoun)  
**à**, at, in  
**à kân**, atop, on top of  
**à**, (impersonal p-a pronoun employed after **bā**)  
**â**, (impersonal future II p-a pronoun)  
**a'a**, (exclamation of amazement)  
**ā'ā**, no  
**a'āhā**, (exclamation of concern over misfortune)  
**àbin**, (see **àbù**)  
**àbinci**, food
- àbōkī** (*f.* **àbōkiyā**; *pl.* **àbōkai**), friend  
**àbù** (*pl.* **abūbuwā**), thing  
 — **àbīn dà**, what, the thing which  
 — **àbīn māmākī**, a marvelous thing  
 — **àbinsā**, (about) his own business  
 — **àbīn shā**, something to drink  
**Àbūbakār**, (man's name)  
**ādalcī**, justice, fairness, acting honestly  
**ādālī** (*pl.* **ādālai**), just, honest, righteous (person)  
**Adām**, (man's name)

## HAUSA-ENGLISH VOCABULARY

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- Ādāmū**, (man's name)  
**addā** (*f.*) (*pl.* **addunā**), matchet  
**af/ap**, (exclamation of surprised recognition)  
**Afril/Afrilū**, April  
**āfū**, (see **āhū**)  
**agōgō** (*pl.* **agōgunā**), watch, clock  
**Agustā**, August  
**āhū/āfū**, 1½ kobos  
**ai**, why, well (introductory exclamation)  
**aibū** (*pl.* **aibōbī**), fault, blemish  
**àikā** (*i/e*), *v.* send (on errand)  
**aikī** (*pl.* **ayyukā**), work  
**aikō**, *v.* send here  
**ainū(n)**, very much, too  
**ājīyayyē** (*f.* **ājīyayyiyā**; *pl.* **ājīyayyū**), (something) set aside  
**ajiyē**, *v.* set aside, put, place  
**akā**, (impersonal relative completive p-a construction)  
**a kân**, (impersonal habitual p-a construction)  
**à kân**, (see **à**)  
**akāwū** (*pl.* **akāwunā**), clerk  
 — **bābban akāwū**, head clerk  
**a kē**, (impersonal relative continuative p-a construction)
- àkwai**, *v.* there is/are  
**àkwātī** (*pl.* **akwātunā**), box  
**àkwiya** (*f.*) (*pl.* **awāki**), goat  
**āl'adā** (*f.*) (*pl.* **āl'adū**), custom, tradition  
**āladē** (*pl.* **ālādai**), pig  
**ālaikā sālāmū/sālām**, greetings (in reply to **sālāmū/sālām ālaikūn**)  
**ālāmā/hālāmā** (*f.*) (*pl.* **ālāmai**), sign, indication  
**ālbarkā**, no sale!  
**ālbarkācī**, kindness at the hands of, benefits received from  
**ālbishirī**, good news  
**Alhajī**, (title of one who has made the pilgrimage—**hajī**—to Mecca)  
**āhamdū lillāhī**, praise God!, fine! (an exclamation of gratefulness)  
**Āhāmīs** (*f.*), Thursday  
**ālhērī**, kindness, liberality, favourable attitude  
 — **sai ālhērī**, (reply to **inā lābārī**?), only good (news)  
**Ālī**, (man's name)  
**alif**, 1000  
**Āliyū**, (man's name)  
**ājīfū/ājīhū** (*pl.* **ājīfunā**), pocket  
**ākalāmī** (*pl.* **alkalumā**), pen

**àlfāli** (*pl. àlfālai*), judge  
**Allā**, God  
 — **allā** ?, is that so ?  
 — **allā** !, it is true  
**allō** (*pl. allunā*) school-slate, blackboard  
**allurā** (*f.*) (*pl. allūrai*), needle, inoculation  
**almājirī** (*f. almājirā* ; *pl. almājirai*), pupil, student  
 disciple  
**amfāni**, usefulness  
**āmin**, amen, may it be so  
**Amīnā**, (woman's name)  
**aminē**, reliability, friendship  
**Amirkā** (*f.*), America  
**ammā**, but  
**amsā**, *v. or n. (f.)* answer  
**an**, (impersonal completive aspect p-a pronoun)  
 — **an jīmā**, after a while (*lit.* one has waited awhile)  
**anā**, (impersonal continuative p-a construction)  
 — **anā nan**, after a while  
**angō**, bridegroom  
**angwancī**, being a bridegroom, marriage-feast  
**anīnī** (*pl. anīnai*), 1/10 of a kobo, button  
**ārā** (*i/ē*), *v.* borrow (other than money)  
**arō**, a loan, borrowing

**ārāhā**, cheapness, inexpensiveness  
 — **yā yi ārāhā**, it is inexpensive  
**arbā**, 4000  
 — **yi arbā**, *v.* happen on unexpectedly  
**ārbā'in**, 40  
**ārbāmīnyā**, 400  
**arēwā**, north  
 — **arēwā masō gabās**, north-east  
 — **arēwā masō yamma**, north-west  
 — **arēwā sak**, due north  
**arēwa**, northward, to the north  
**arzikī/azzikī**, prosperity, wealth  
**arzūtā**, *v.* become prosperous  
**Asabār** (*f.*), Saturday  
**asibitī** (*pl. asibitōcī*), hospital  
**āsīrī** (*pl. āsīrai*), secret  
**āshē**, well !, oh !, really ?  
**āshirin**, 20  
**āttājirī** (*pl. āttājirai*), wealthy trader, merchant  
**Audū**, (man's name)  
**aukā**, *v.* fall on  
**āuku**, *v.* happen  
**aunā**, *v.* weigh, measure  
**aurā** (*i/ē*), *v.* marry  
**aurē**, marriage

**autā**, youngest of several children  
**awā** (*f.*) (*pl. awōwī*), hour  
**āyābā** (*f.*), banana(s)  
**bā**, *v.* not be in the process of  
**bā/bā**, *v.* give  
 — **bā dā**, *v.* give  
 — **bā dā māmākī**, be amazing (*lit.* give amaze-ment)  
 — **ban tsōrō**, causing (*lit.* giving) fear  
**bā/bābū**, *v.* there is no/not  
 — **bā kōmē**, there's nothing (wrong), it doesn't matter  
 — **bā kyāu**, it is not good  
**bā . . . ba**, (negative particles employed with most p-a pronouns)  
 — **bāi . . . ba**, (third person masculine singular negative particles)  
 — **bān . . . ba**, (first person singular negative particles)  
**bā . . . ba**, (negative particles employed with nouns, noun phrases, etc.)  
**bābā**, paternal aunt  
**bāba**, father, paternal uncle  
**bābba** (*pl. mānyā*), big (thing), important (thing), adult person  
**bābū**, (see **bā/bābū**)  
**bādūkū** (*pl. dūkāvā*), leather worker  
**bādi**, next year  
**bāfādā/bāfādē** (*pl. fādāvā*), chief's servant, courtier  
**Bāfārānsī** (*f. Bāfārānsiyā* ; *pl. Fārānsāi*), Frenchman  
**Bāfilācē** (*f. Bāfilātā* ; *pl. Filānī*), Fulani person  
**Bāhaushē** (*f. Bāhaushiyā* ; *pl. Hāusāvā*), Hausa person  
**bāi**, (see **bā . . . ba**)  
**bājimī**, (see **bijimī**)  
**Bākanē/Bākanō** (*f. Bākanūwā* ; *pl. Kanāvā*), Kano person  
**bāki** (*pl. bākunā*), mouth, edge  
 — **bākin hanyā**, edge of the road  
**bakwāi**, seven  
**bakī** (*f. bakā* ; *pl. bakāfē*), black (thing)  
 — **bakī-bakī**, blackish  
 — **bakī kirin/sidīf/sil**, pitch-black, jet-black  
 — **bakin dāji**, forest (*lit.* black bush)  
**Bāko**, (man's name)  
**bākō** (*f. bākwā* ; *pl. bākī*), guest, stranger

— **yi bàkō**, have a guest  
**Bālā**, (man's name)  
**Bālārabē** (*f.* **Bālārabiyā** ;  
*pl.* **Lārabāwā**), Arab  
 person  
**balle**, much more/less ...  
**bān**, (see **bā** ... **ba**)  
**bana**, this year  
**bangō**, wall, book cover  
**bantē**, loincloth  
**ban tsōrō**, causing (*lit.* giving)  
 fear, frightening  
**banzā**, worthless (thing),  
 uselessness  
**bappā**, paternal uncle  
**barcī**, sleep  
**bāra**, last year  
**barī/bar**, *v.* let, allow  
**barkā** (*f.*), greetings  
**bāsarākē** (*pl.* **sarākunā**),  
 office-holder under a chief  
**bātū**, conversation, matter,  
 affair  
 — **bātun**, concerning, re-  
 garding  
**Bātūrē** (*f.* **Bātūriyā** ; *pl.*  
**Tūrāwā**), European per-  
 son  
**bāshī**, debt, loan  
 — **ci bāshī**, *v.* incur a debt  
**Baucī** (*f.*), the town of  
 Bauchi  
**bantā**, slavery  
**bāwā** (*f.* **bāiwā** ; *pl.* **bāyī**),  
 slave  
**bāyā**, the back

— **bāyan**, behind  
 — **bāyān dā**, after  
 — **bāyan gidā**, lavatory,  
 toilet, faeces  
**bāya**, backwards, to/to-  
 wards the rear  
**bāyar**, *v.* give  
**bazarā** (*f.*), hot, muggy  
 season just before the  
 rains come  
**bēbāntakā** (*f.*), being deaf  
 and dumb  
**bēbē** (*f.* **bēbiyā** ; *pl.* **bē-  
 bāyē**), deaf-mute  
**bēgē**, longing, hope  
**Bellō**, (man's name)  
**bi**, *v.* follow  
**bī**, following (*v.n.* from **bi**)  
**bijimī/bājimī** (*pl.* **bijimai/  
 bājimai**), big bull  
**Bīnuwāi** (*f.*), Benue River  
**birī** (*pl.* **birai**), monkey  
**birnī** (*pl.* **birānē**), (walled)  
 city  
 — **birnin Arēwā**, capital/  
 most important city of  
 the Northern Region  
**biskitī** (*pl.* **biskitōcī**), bis-  
 cuit, cookie  
**bismillā**, go ahead and start  
 (whatever is to be done) !  
**bismillāhī**, (formula said  
 on standing up, sitting  
 down, starting work, be-  
 ginning a meal, etc.)  
**biyā**, *v.* pay

**biyā**, paying (verbal noun  
 from **biyā**)  
**blyar**, five  
**biyō**, *v.* follow (here)  
**biyu**, two  
**brōdī**, (see **burōdī**)  
**bubbūgā**, *v.* keep on beating  
 (from **bugā**)  
**Būbā**, (man's name)  
**būdūrwā** (*pl.* 'yam **mātā**),  
 unmarried girl of  
 marriageable age  
**būdā**, *v.* clear away, pre-  
 pare, open  
**būde**, open  
 — **ā būde**, open  
**būdē**, *v.* open  
**bugā**, *v.* beat  
 — **bugā māi**, step on the  
 gas, start a lorry/car  
**bugā (i/ē)**, *v.* beat, thrash  
**bugē**, *v.* beat and knock  
 over/out  
**bugū**, thrashing, beating  
**būkātā** (*f.*) (*pl.* **būkātū**), a  
 need/requirement  
**bukkā** (*f.*) (*pl.* **bukkōki**),  
 hut of grass (mats) or  
 stalks, market stall  
**burōdī/brōdī** bread, roll  
**būsā**, *v.* blow  
**būshē**, *v.* get dry  
**but**, sudden action (an  
 ideophone)  
 — **yā yi but**, he made a  
 sudden leap

**šāci**, *v.* become spoiled  
**šārāwō** (*pl.* **šārāyī**), thief  
**šātā**, *v.* spoil  
**šērā** (*pl.* **šērāyē**), rat,  
 mouse  
**šōye**, hidden  
 — **ā šōye**, hidden, in secret  
**šōyē**, *v.* hide (something)  
**šutuk**, stark naked (an  
 ideophone)  
 — **yā šitō šutuk**, he came  
 out naked  
**šā**, thinking  
 — **cā ni/na kē**, I thought  
 (that) ...  
**can/cān/cān**, there, that  
**cān**, later  
**canjī**, change  
**cāsā'in**, ninety  
**cē/cē**, (see **nē**)  
**cē/cē**, *v.* say  
**cēwā**, saying, quote, that  
**ci**, *v.* eat, win (a contest)  
 — **ci bāshī**, incur a debt  
 — **ci jarrābāwā**, pass a test  
**cī**, eating  
**cī dā**, (see **ciyar**)  
**cif**, exactly (an ideophone)  
 — **šarfē ukū cif**, exactly  
 three o'clock  
**cigāba**, *v.* continue  
**cikā**, *v.* fill  
**cika**, *v.* become full  
 — **yā cika fal**, it is full to  
 the brim



**cikakkē** (*f.* cikakkiyā ; *pl.* cikakkū), full  
**cikē**, *v.* fill completely  
**cikī**, stomach, pregnancy  
 — **baƙin cikī**, sadness (*lit.* black stomach)  
 — **cikī yā ɗaurē**, I am constipated (*lit.* stomach has become tied up)  
 — **farin cikī**, happiness  
 — **yi cikī**, become pregnant  
**ciki**, inside  
 — **(a) cikin**, inside  
**cinyē**, *v.* eat completely  
**cirē**, *v.* pull out of  
**cirō**, *v.* pull out of  
**cishē**, *v.* (form of **ciyar**)  
**cittā**, four days hence  
**cīwō**, illness, pain  
 — **cīwōn cikī**, stomach-ache  
 — **cīwōn kái**, headache  
**ciyar/cī** (**dā**), *v.* cause to eat, feed  
**ciyāwā** (*f.*) (*pl.* ciyāyi), grass  
**cizā** (*i/ē*), *v.* bite  
**cōkālī** (*pl.* cōkulā), spoon  
**cūrī**, ball (of something)  
**cūtā** (*f.*), illness, disease, wound  
**cūtā** (*i/ē*), *v.* injure, cheat  
**dā**, with, and ; that (= **wandā**)  
 — **kō dā**, even though

**dā**, *v.* there is/are (= **akwai**)  
**dā**, if, when  
**dā**, in the past, formerly, previously  
 — **dā-dā**, long in the past  
 — **dā mā**, it has been planned that, it is well known that, already  
 — **tun dā**, from earliest times  
**dāban**, different  
**dābārā** (*f.*) (*pl.* dābārū), plan, scheme  
**dabbā** (*f.*) (*pl.* dabbōbi), (domestic) animal  
**daddāfā**, *v.* keep on cooking (from **ɗafā**)  
**dāddarē**, at night  
**ɗadā**, *v.* increase  
**ɗadē**, *v.* spend a long time  
**ɗadēwā**, spending a long time  
 — **tun dā ɗadēwā**, from a long time ago  
**ɗādī**, pleasantness  
**ɗafā**, *v.* cook  
**ɗafāffē** (*f.* **ɗafaffiyā** ; *pl.* **ɗafāffū**), cooked  
**ɗafu**, *v.* be cooked  
**ɗagā**, from  
**dai**, indeed, however, on the other hand (an insert)  
**daidai**, correct, exactly

**ɗāji**, 'bush' country, uninhabited land  
 — **baƙin ɗāji**, forest  
**ɗakātā**, *v.* wait for  
**ɗalā** (*f.*) (*pl.* ɗalōhi), florin, two shillings (= **ɗatakā**)  
**ɗalīlī** (*pl.* ɗalīlai), reason, cause  
**ɗāmā** (*f.*), chance, opportunity  
 — **bā ɗāmā**, there's no chance  
**ɗāma** (*f.*), to the right  
 — **ɗāma-ɗāma**, so-so, slightly (better)  
 — **hannun ɗāma**, right hand/arm  
**ɗāmā**, *v.* worry  
**ɗāmā**, *v.* wet-mix  
**ɗāmu**, *v.* be worried  
**ɗāmū**, worrying  
**ɗāmunā/ɗāmanā/ɗāminā** (*f.*), rainy season  
**ɗāmuwā** (*f.*), being worried/concerned  
**ɗangī**, relatives  
**ɗankālī**, (sweet) potato(es)  
**ɗārā** (*f.*), fez  
 — **hūlad ɗārā**, fez  
**ɗarē**, night  
 — **dā (ɗad) ɗarē**, at night  
**ɗāriyā** (*f.*), laughter  
**Daudā**, (man's name = David)  
**ɗāwā** (*f.*), guinea corn

**ɗawā**, 'bush' country (= **ɗāji**)  
**ɗawō**, *v.* return here  
**ɗawōwā**, returning here  
**ɗilā**, jackal  
**ɗingā**, *v.* keep on (doing)  
**ɗirēbā**, driver  
**Ɗizambā** (*f.*), December  
**Ɗōgo**, (man's name)  
**ɗōgō** (*f.* **ɗōguwā** ; *pl.* **ɗōgāyē**), tall, long  
**ɗōkā** (*i/ē*), *v.* thrash, beat  
**ɗōkā** (*f.*) (*pl.* ɗōkōki), order, rule  
 — **ɗan ɗōkā** (*pl.* 'yan ɗōkā), N.A. policeman  
**ɗōki** (*pl.* **ɗawāki**), horse  
**ɗōlē**, perforce, of necessity, 'must'  
**don**, (see **ɗōmin**)  
 — **don Allā**, please, for God's sake  
 — **dom mē**, why ?  
**ɗōmin/don**, because of, in order to  
**ɗōyā** (*f.*), yam(s)  
**ɗōzin**, dozen  
**ɗūbā**, *v.* look (at), inspect  
**dubū**, 1000  
**ɗuddūbā**, look everywhere, keep on looking (from **ɗūbā**)  
**ɗuhū/ɗufū**, darkness  
**ɗukā/ɗuk**, every, all  
 — **ɗuk dā (hakā)**, in spite of (this), nevertheless



— **duk daya**, all the same  
 — **duk wandà**, anyone who  
**dūkà**, *v.* beat, thrash  
**dūniyà** (*f.*), world  
**dūtsè** (*pl.* **duwàtsū**), stone,  
 rock, mountain

**dā** (*pl.* **'yā'yā**), son  
 — **dan Adām** (*pl.* **'yan Adām**), person, human being (*lit.* son of Adam)  
 — **dan dōkà** (*pl.* **'yan dōkà**), N.A. policeman (*lit.* son of the orders/rules)  
 — **dan fāri**, firstborn son  
 — **dan jikà**, great-grand-child  
 — **dan Kanō** (*pl.* **'yan Kanō**), native of Kano  
 — **dan sàndā** (*pl.* **'yan sàndā**), Government policeman (*lit.* son of a stick)  
 — **dan'ubā** (*pl.* **'yan'ubā**), half brother (*lit.* son of one's father)  
 — **dan'uwā** (*pl.* **'yan'uwā**), brother (*lit.* son of one's mother)  
**dagà**, *v.* lift up, raise  
**dai-dai**, one by one, singly  
**dākì** (*pl.* **dākunà**), hut, room  
**dālibī** (*pl.* **dālibai**), student  
**dan**, (see **dā**)  
**danyē** (*f.* **danyā**; *pl.*

**danyū**), raw/uncooked (thing)  
**dāri**, coldness due to wind (usually *dry-cold* as opposed to **sanyī** = *damp-cold*)  
**dāri**, 100;  $\frac{1}{2}$ k (= **sisin kwabō**)  
**daukà** (*i/ē*), *v.* take/pick up, carry  
**daukè**, *v.* pick up all of  
**dāukè**, *v.* (rain) stop, remove  
**daukō**, *v.* carry here  
**daurà**, *v.* tie on to  
**daurè**, *v.* tie (completely/well) on to, tie up  
**dāure**, tied up  
 — **à dāure**, tied up  
**daya**, one  
 — **daya tak**, one only (*i.e.* no more, no less than one)  
**dāzu**, just a little while ago  
**dēbō**, *v.* dip out and bring (*-ō* form of **dībā**)  
**dēbè**, *v.* remove, subtract  
**dībā**, *v.* dip out, extract  
**dīn**, the one in question  
**din**, particle used with numbers (see Lesson 11, section 5)  
**dinkà**, *v.* make by sewing  
**dinkè**, *v.* sew (up) completely)  
**dinkì**, sewing  
**dilyā** (*f.*), daughter (= **'yā**)

**dōyī**, stench, unpleasant odour

**en'è** (*pl.* **en'è-en'è**), Native Administration (abbreviated N.A.)

**fa**, indeed, on the other hand (an insert)

**fā?**, what about?

**Fābrairū**, February

**fādā** (*f.*), chief's residence/audience chamber

**fādamā** (*f.*) (*pl.* **fādamōmī**), marshy, swamp

**fādāwā**, (see **bāfādā**)

**fadā**, quarrel, fighting, argument

**fādā**, *v.* fall into

**fādā** (*i/ē*), *v.* say

**fādā** (*f.*), thing said, spoken words, conversation

**fādī**, *v.* fall (down/on)

**fādō**, *v.* fall down to some-one

**fāhimtā** (*i/ē*), *v.* understand

**fāhimtaccē** (*f.* **fāhimtacciyā**; *pl.* **fāhimtāttū**), understood, intelligent

**fai**, completely (see **cika**)

**fām**, 2 naira

**fānsā** (*i/ē*), *v.* redeem, ransom

**fārā**, *v.* start, begin

**fārā** (*f.*) (*pl.* **fāri**), locust, grasshopper

**Fārānsā** (*f.*), France

**Fārānsāi**, (see **Bāfārānsi**)

**fārarre** (*f.* **fārarriyā**; *pl.* **fārrū**), having been begun

**fāri**, beginning, start (= **farkō**)

— **na/ta fāri**, the first (= **na/ta farkō**)

**fari** (*f.* **farā**; *pl.* **farārē**), white (thing), whiteness

— **fari-fari**, white-ish

— **fari fat**, snow-white

— **farin ciki**, happiness (*lit.* white stomach)

**farkē/falkē** (*pl.* **fatākē**), itinerant trader

**farkō**, beginning, start (= **fāri**)

— **na/ta farkō**, the first (= **na/ta fāri**)

**fartanyā** (*f.*) (*pl.* **fartanyōyī**), hoe

**fāru**, *v.* happen

**fasanjā** (*pl.* **fasanjōjī**), passenger

**fāskarā** (*i/ē*), *v.* be beyond doing, be impossible

**fās ofis**, post office

**fat**, (see **fari**)

**fātā**, hoping (for)

**fātā** (*f.*) (*pl.* **fātū**), skin, hide

**fatakā**, florin, two shillings (= **dalā**)

**fāutā**, *v.* cut up meat for sale

**fayè**, *v.* be characterized by  
**fensir(i)** (*pl.* **fensirōrī**),  
 pencil  
**fi**, *v.* surpass, exceed  
 — **nā fi sō** . . . , I prefer . . .  
 — **yā fi dukā** . . . , it is the  
 best in . . .  
**yā fi** . . . **kyāu**, it is better  
 than . . .  
 — **yā fi kyāu**, it is better  
 (that we do . . . )  
**ficè**, *v.* (see **wucè**)  
**fiḡkè** (*pl.* **fiḡkai**), wing  
**fiḡtā**, *v.* keep going out  
 (from **fiḡ**)  
**Filānī**, (see **Bāfilācè**)  
**ḡlī** (*pl.* **ḡlāyè**), open coun-  
 try, space  
**ḡramārè**, primary school  
**ḡsshè**, *v.* (form of **ḡtar**)  
**ḡtā**, *v.* go out  
**ḡtā**, going out  
**ḡtar/ḡd** (**dā**), *v.* take out,  
 remove, depose, expel  
**ḡtilā** (*f.*) (*pl.* **ḡtilū**), lantern,  
 lamp  
**ḡtō**, *v.* come out  
**ḡtō**, ferrying  
**ḡtō**, guinea-corn beer  
**ḡtōwā**, coming out (from  
**ḡtō**)  
**ḡtsārī**, urine  
**ḡl**, (see **sābō**)  
**ḡrā** (*f.*), a food made of  
 cooked flour mixed with  
 milk

**fuskā** (*f.*) (*pl.* **fuskōkī**), face  
**fushī**, anger  
 — **yī fushī**, get angry  
**ga**, (see **ganī**)  
**gā**, *v.* here/there is . . .  
 — **gā shī** . . . , seeing that,  
 indeed, for  
 — **sai gā** . . . , then  
 behold . . .  
**gā/gārè**, in the presence of,  
 regarding, in the pos-  
 session of  
**gābā**, front  
 — **gāban**, in front of  
**gāba**, in front  
 — **gāba ḡaya**, all together,  
 at once  
**gābās**, east  
 — **gābās sak**, due east  
**gādā** (*f.*), (permanent)  
 bridge  
**gādō** (*pl.* **gādājè**), bed  
**gāfarā** (*f.*), pardoning, for-  
 giving; excuse me!  
**gai dā**, *v.* (see **gayar**)  
**gaishè**, *v.* (form of **gayar**)  
**gaisuwā** (*f.*), greetings  
**gājè**, *v.* inherit  
**gājērè** (*f.* **gājēriyā**; *pl.*  
**gājērū**), short  
**Gājère**, (man's name)  
**gajertā** (*f.*), shortness  
**gāji**, *v.* be tired  
**gājiyā** (*f.*), tiredness,  
 fatigue

**gamā**, *v.* finish; join to-  
 gether  
**Gambo**, (man's name)  
**gāmu** (**dā**), *v.* meet (with)  
**gānā**, *v.* chat (confidentially)  
**gānannè** (*f.* **gānanniyā**;  
*pl.* **gānannū**), seen  
**gānè**, *v.* understand  
**ganī/gan/ga**, *v.* see  
**ganī**, seeing  
**gāra**, it would be better that  
**gārā** (*f.*), white ant(s),  
 termite(s)  
**Garbā**, (man's name)  
**gārī** (*pl.* **garūruwā**), town  
 — **gārī yā wāyè**, it has  
 dawned  
**gārī**, flour  
**garkè**, herd of cattle  
**gārmā** (*f.*) (*pl.* **garèmanī**),  
 large type of hoe, plough  
**gāshī**, hair, feathers  
**gāskè**, real  
 — **dā gāskè**, extremely (see  
 also **kwarai**)  
**gāskiyā** (*f.*), truth  
**gātā**, three days hence  
**gātārī** (*pl.* **gāturā**), axe,  
 hatchet  
**gayā**, *v.* tell (requires an  
 indirect object)  
**gayar/gai** (**dā**), *v.* greet  
 — **gayar mini dā**, greet for  
 me . . .  
**gēmū**, beard  
**gērō**, millet  
**gidā** (*pl.* **gidājè**), home,  
 compound  
 — **gidan saurō**, mosquito  
 net  
 — **māi gidā**, head of the  
 house, husband  
 — **uwar gidā**, woman of  
 the house, (first) wife  
**giginyā** (*f.*), deleb-palm  
**ḡnā**, *v.* build (usually with  
 clay, brick or cement)  
**ḡndī**, base, bottom, but-  
 tocks  
**ḡrbā** (*i/è*), *v.* reap, harvest  
**ḡrbī**, harvesting  
**ḡrgijè** (*pl.* **ḡzāḡizai**), rain-  
 cloud  
**ḡirmā**, bigness, honour, im-  
 portance  
**ḡishirī**, salt  
**ḡiwā** (*f.*) (*pl.* **ḡiwāyè**), ele-  
 phant  
**ḡiyā** (*f.*), (native) beer  
**ḡōbarā** (*f.*), catching fire  
**ḡōbe** (*f.*), tomorrow  
**ḡōdè**, *v.* thank  
**ḡōdiyā** (*f.*), thanks, grati-  
 tude  
 — **dā ḡōdiyā**, with thank-  
 fulness  
**ḡōdiyā** (*f.*), mare  
**ḡōgā**, *v.* rub, polish  
**ḡōgè**, *v.* rub (completely)  
**ḡōgu**, *v.* be experienced,  
 has been rubbed  
**ḡōmā**, ten

— **gōmā-gōmā**, ten apiece/  
each  
— **gōmā shā daya**, eleven  
**gōnā** (*f.*) (*pl. gōnākī*), farm  
**gōrō**, kolanut  
**gūdā**, a unit  
**gudū**, *v.* run  
**gudū** (*pl. gūje-gūjē*), run-  
ning (see also **gūje-gūjē**  
below)  
**gūgā** (*pl. gūgunā*), bucket  
(of skin, gourd or metal)  
for dipping from a well  
**gūje**, speedily, on the run  
— **à gūje**, on the run,  
running  
**gūje-gūjē**, running in track  
and field competition  
**gūmī**, perspiration  
**guntū** (*pl. guntāyē*), short  
(thing), fragment (of  
something)  
**Gūsau** (*f.*), (town in N.  
Nigeria)  
**gwadā**, *v.* measure, test  
**gwaggō**, **gwaggō**, paternal  
aunt, father's wife (not  
one's mother), maternal  
uncle's wife  
**gwammā**, rather, it would  
be better that ...  
**gwangwan** (*pl. gwangwā-*  
*yē*), tin (of food)  
**gwānī** (*f. gwānā*; *pl.*  
*gwanāyē*), expert  
**gwānintā** (*f.*), skill

**gwaurantakā** (*f.*), being  
wifeless  
**gwaurō/gwamrō** (*pl.*  
*gwaurāyē*), wifeless man,  
bachelor  
**gwēbā**, guava  
**gyādā** (*f.*), groundnut(s),  
peanut(s)  
**gyārā**, *v.* repair  
**gyārā**, a 'makeweight'  
given by seller; re-  
pairing  
**gyārtā**, *v.* repair  
**gyāru**, *v.* be repaired  
  
**habā**, come now!, don't be  
a fool!, nonsense!  
**haḡā** (*f.*), chin  
**hadarī/hadirī**, storm  
**hādu**, *v.* meet, be joined  
**hagu/hagun**, left-hand side  
**haifū** (*i/ē*), *v.* give birth  
**haji**, the pilgrimage to  
Mecca  
**hakā**, thus, so  
**hakuntā**, *v.* administer,  
possess jurisdiction over,  
give verdict  
**hakōrī** (*pl. hakōrā*), tooth  
**hākurā**, *v.* be patient  
**hākuri**, patience, resigna-  
tion  
**hālakā**, *v.* perish, die  
**hālāmā**, (see **ālāmā**)  
**halī**, character, tempera-  
ment

**hāmsāminyā**, 500  
**hāmsin**, fifty  
**hanā**, *v.* prevent, forbid,  
refuse  
**hāngā** (*i/ē*), *v.* see afar off  
**hānkākā** (*pl. hānkākī*),  
crow  
**hankālī**, intelligence,  
sense; careful  
— **à hankālī**, carefully  
**hannū** (*pl. hannāyē*), arm  
(including hand), hand  
**hanyā** (*f.*) (*pl. hanyōyī*),  
path, road, way  
**har**, until, to the extent that  
**hārājī**, tax  
**hārbā** (*i/ē*), *v.* shoot  
**harbī**, act of shooting  
**harshē** (*pl. harsunā*),  
tongue, language  
**Hārūnā**, (man's name  
= Aaron)  
**hāsārā**, loss due to some  
unlucky incident, mis-  
fortune  
**Hasān**, (man's name)  
**hatsī**, grain staple (*i.e.*  
guinea-corn or millet)  
**hau**, *v.* mount, climb  
**haukā**, madness, insanity  
**Hausā** (*f.*), the Hausa  
language, the Hausa  
people; language  
**haushī**, vexation, anger  
**hawā**, mounting, riding on  
**hayāfī**, smoke

**hayē**, *v.* mount, climb, cross  
over (*e.g.* a river)  
**hāzā wasālām(mù)**, (for-  
mula used at end of a  
letter = yours faithfully)  
**huḡu**, four  
**hūlā** (*f.*) (*pl. hūlunā*), cap,  
hat  
**hūrā**, *v.* blow on, light  
(fire)  
**hūtā**, *v.* rest  
**hūtāwā** (*f.*), resting  
**hūtū**, resting, holiday,  
vacation

**ī**, yes  
— **ī mānā**, yes indeed!  
**ī/yī ta yāu**, today week  
**īdan/in**, if, when  
**idō** (*pl. idānū*), eye, sight  
— **idōn sanī**, acquaintance  
**igiyā** (*f.*) (*pl. igiyōyī*), rope,  
string  
**īkko**, Lagos  
**ilmī/illmī**, knowledge, edu-  
cation  
**īmām**, (man's name, from  
**īmān**, *Muslim priest*)  
**in**, (see **īdan**)  
— **in shā Allā(hū)**, if God  
wills  
**in**, (first person singular  
subjunctive p-a pro-  
noun)  
— **in jī ...**, according to,  
quote ..., says ...



- inā**, (first person singular continuative p-a construction)  
**inā**, where ?  
**indā**, (place) where (= **wurin dà**)  
**Inglā** (*f.*), England  
**innā/innā/iyā**, mother, maternal aunt  
**inuwā** (*f.*), shade  
**in shā Allā(hū)**, (see **in**)  
**irī**, kind, sort, seed  
 — **irī-irī**, various kinds, all kinds  
**Isā**, (man's name = Jesus)  
**isa**, *v.* be sufficient, reach (a place)  
**isasshē** (*f.* **isasshiyā**; *pl.* **isāssū**), enough, sufficient  
**iskā** (*f. or m.*), wind, air  
**isō**, *v.* arrive (here)  
**Ishākū**, (man's name = Isaac)  
**ita**, she (third feminine singular independent pronoun)  
**itācē** (*pl.* **itātuwā**), tree, piece of wood, twig, wood  
**iyā**, *v.* be able to ...  
 — **yā iyā Hausā**, he can speak Hausa well  
**iyā**, (see **innā**)  
**iyā/iyākā** (*f.*), boundary, limit  
 — **iyā gindī**, (one's) waist
- iyālī**, man's wife/wives and children, one's household  
**iyāwā** (*f.*), ability  
**iyāyē**, parents  
**iyō**, swimming
- jā** (*pl.* **jājāyē**), red (thing)  
 — **ja-ja**, reddish  
 — **jā wur/jir/zur**, bright red, scarlet  
**jā**, *v.* pull, drag, draw  
**jākā** (*f.*) (*pl.* **jakunkunā**), bag, ₦200  
**jāki** (*f.* **jākā**; *pl.* **jakunā**), donkey  
**Jānairū**, January  
**Jānhōl/Jān hwāl**, John Holt canteen  
**jārfā** (*f.*), tattoo marks  
**jarrābāwā** (*f.*), school examination  
 — **ci jarrābāwā**, pass an examination  
 — **yi jarrābāwā**, take an examination  
**jārūmī** (*f.* **jārūmā**; *pl.* **jārūmai**), brave person  
**Jātau**, (man's name— usually given to light-skinned person)  
**jāwō**, *v.* pull (here), drag (toward speaker)  
**jāyayyā** (*f.*), controversy, dispute  
**jē**, *v.* go to  
 — **jē ka**, go away!

- jēfā**, *v.* throw  
**jēfā (i/ē)**, *v.* throw at  
**ji**, *v.* hear, sense, feel  
 — **ji kai**, *v.* have mercy, be sympathetic  
 — **ji yunwā**, *v.* be hungry  
**jī**, hearing, feeling  
 — **jīn kai**, mercy, sympathy  
**jibi**, day after tomorrow  
**jībī**, meal, feast  
**jifā**, throwing at  
**jikā** (*pl.* **jikōki**), grandchild  
**jikanyā**, granddaughter  
**jiki** (*pl.* **jikunā**), body  
**jimā**, *v.* spend quite a time at  
 — **an jimā**, (see **an**)  
 — **jim kāfan**, after a little while  
 — **sai an jimā**, see you later  
**jini**, blood  
**jir**, (see **jā**)  
**jirā**, *v.* wait for  
**jirā**, waiting for  
**jirgī** (*pl.* **jirāgē**), boat, canoe, ship  
 — **jirgin kasā**, railway train  
 — **jirgin samā**, aeroplane  
**jirif**, kerplunk! (an ideophone)  
 — **ūngulū tā sàuka jirif**, the vulture landed kerplunk  
**jitā**, *v.* wear, put on (clothing)
- jitu**, *v.* be on good terms, get along well  
**jiyā** (*f.*), yesterday  
**jīyayyā** (*f.*), being on good terms  
**Jumma'a** (*f.*) Friday  
**Jun**, June  
**jūnā**, each other  
**jūrum**, be despondent (an ideophone)  
 — **sun yi jūrum**, they stood despondently  
**jūyā**, *v.* turn
- ka**, (second singular masculine relative completive p-a pronoun and the form employed after **zā**, **bā**, **jē**)  
 — **ka kàn**, (second singular masculine habitual p-a construction)  
 — **ka kē**, (second singular masculine relative continuative p-a construction)  
**ka/kā**, (second singular masculine object pronoun)  
**kā**, (second singular masculine completive p-a pronoun)  
**kā**, (second singular masculine future II p-a pronoun)



- kā**, (second singular masculine p-a pronoun used with **bā**)  
**kā**, (second singular masculine subjunctive p-a pronoun)  
**-kā**, (second singular masculine possessive pronoun)  
**kābēwā** (*f.*) (*pl.* **kābēyi**), pumpkin  
**kaḍā/kār**, do not, lest (followed by subjunctive)  
**kaḍai**, (used with **sānnu** and **barkā** as below)  
 — **sānnu/barkā kaḍai** (reply to **sānnu/barkā**), hello (in reply)  
**Kaḍunā**, Kaduna  
**kaḍā**, *v.* beat a drum  
**kaḍai**, only  
**kaḍan**, a few, a little, slightly  
 — **kaḍan-kaḍan**, very slightly  
**kaḍā**, *v.* establish, build, erect, set up  
**kāfin/kāfin**, (= **kāmin**)  
**kāfu**, *v.* be established  
**kai**, you (masculine singular independent pronoun)  
**kai**, *v.* carry, take to, reach, be enough, be equal to  
**kāi** (*pl.* **kāwunā**), head, top  
 — **ā kān**, on top of  
 — **kān**, atop  
 — **kān sarkī**, postage stamp  
**kāi**, self  
 — **nī dā kāina**, I myself  
**kākā** (*f.*), harvest season  
**kākā** (*pl.* **kākānī**), grandfather, grandmother  
**ka kàn**, (see **ka**)  
**ka kē**, (see **ka**)  
**kākārē**, *v.* become jammed  
**kākī**, khaki cloth  
**kakkarantā**, *v.* read in succession  
**kakkāwō**, *v.* keep on bringing  
**kal**, (see **fari**)  
**kālā**, gleaning  
**kallō**, looking at  
**kām**, indeed, on the other hand (an insert)  
**kam** (see **kullē**)  
**kāmā**, *v.* catch, seize  
 — **cīwō yā kāmā ni**, I've become ill (*lit.* illness has caught me)  
 — **yā kāmā hanyā**, he went on his way  
**kāmā**, similarity  
 — **kāmar**, like . . . , about . . . , as if . . .  
**kāmāwā**, catching  
**kāmin/kāmin**, before (followed by subjunctive)  
**kāmō**, *v.* catch and bring here

- kān**, (particle employed with habitual aspect—see **ka kàn**, *etc.*)  
**kān**, (see **kāi**)  
**kanā**, (second singular masculine continuative p-a construction)  
**Kananci**, the Kano dialect of Hausa  
**Kanāwā**, (see **Bākanē**)  
**Kānde**, (woman's name)  
**Kanō**, Kano  
**kantī** (*pl.* **kantunā**), shop selling (primarily) imported goods  
**kār**, (see **kaḍā**)  
**kārāmbānī**, meddlesomeness, nuisance  
**karantā**, *v.* read, study  
**kārātū**, reading, studying, education  
**kārḡā** (*i/ē*), *v.* receive  
**kārē** (*pl.* **karnukā**), dog  
 — **kāren mōtā**, motor boy (*lit.* motor dog)  
**karyē**, *v.* (stick) snap, break  
**kasā**, *v.* arrange in heaps, pile  
 — **kasā kūnnē**, prick up (one's) ears, pay attention  
**kāsā**, *v.* fall short (in amount, ability, *etc.*)  
**kashē**, *v.* kill  
**kāshēgārī**, on the next day  
**kāshī**, excrement, faeces  
**kaskō**, small, earthenware, bowl-shaped vessel  
**kāsuwā** (*f.*) (*pl.* **kāsuwōyi**), market  
**kau/kawad** (**dā**), *v.* remove to another place  
**kawāi**, only, merely  
**kāwō**, *v.* bring  
**kāwōwā** (*f.*), bringing  
**kāwū/kāwū** (*pl.* **kāwūnai**), maternal uncle (see **rāfānī**)  
**kāyā** (*pl.* **kāyāyyakī**), load, outfit, belongings  
 — **kāyan aikī**, tools, implements of one's work  
**kāzā** (*f.*) (*pl.* **kājī**), hen  
**kē**, you (*f.*) (second singular feminine independent pronoun)  
**kē**, *v.* be in process of, be at (specialized verbal employed in relative continuative aspect)  
 — **kē nan**, it is (emphasizes the phrase or clause which precedes it)  
**kēkē** (*pl.* **kēkunā**), bicycle, machine  
 — **kēken dinki**, sewing machine  
**kēwāyā**, *v.* go around place  
**kēwāyē**, *v.* go roundabout way, go around place, encircle

- ki**, (second singular feminine p-a pronoun employed after **zā**, **bā**, **jē**)  
 — **ki kàn**, (second singular feminine habitual p-a construction)  
 — **ki kē**, (second singular feminine relative continuative p-a construction)  
**ki/ki**, (second singular feminine object pronoun)  
**kì/kyà**, (second singular feminine p-a pronoun employed after **bā**)  
**-ki**, (second singular feminine possessive pronoun)  
**kibiyà** (*f.*) (*pl.* **kibiyōyi**), arrow  
**kikà**, (second feminine relative completive p-a pronoun)  
**ki kàn**, (see **ki**)  
**ki kē**, (see **ki**)  
**kikkirā**, *v.* keep calling  
**kin**, (second singular feminine completive p-a pronoun)  
**kinā**, (second singular feminine continuative aspect construction)  
**kirā**, *v.* call  
**kirāwō**, *v.* call (here)  
**kirkī**, excellence, good character, honesty  
**kishiyā** (*f.*) (*pl.* **kishiyōyi**), co-wife  
**kīwō**, (animal) seeking food, grazing; (person) tending animal  
**kō**, or, whether, perhaps, (question particle), (prefix converting an interrogative nominal into an indefinite nominal)  
 — **kō dā**, even, even though, even if  
**kōfi**, coffee  
**kōgī** (*pl.* **kōgunā**), river  
**kō'inā/kōinā**, wherever  
**kōmā**, *v.* return (there)  
**kōmar** (**dā**), *v.* return, restore  
**kōmē**, everything, anything, whatever  
 — **kōmē dā kōmē**, everything  
**kōmō**, *v.* return here  
**kōnawā**, however many  
**kōrē** (*f.* **kōriyā**; *pl.* **kwārrā**), grass-green, emerald-green  
 — **kōrē shar**, bright green  
**kōwā**, everyone  
 — **kōwā dā kōwā**, everyone  
**kōwaccē**, (see **kōwānnē**)  
**kōwacē**, (see **kōwānnē**)  
**kōwāḍānnē**, (see **kōwānnē**)  
**kōwāḍānnē**, (see **kōwānnē**)  
**kōwānē** (*f.* **kōwacē**; *pl.* **kōwāḍānnē**), every, any

- kōwānnē/kōwānē nē** (*f.* **kōwāccē/kōwacē cē**), everyone, whoever  
**kōwānnē** (*f.* **kōwāccē**; *pl.* **kōwāḍānnē**), everyone  
**kōyāushē/kōyāushe**, whenever  
**kōyāyā**, however  
**kū**, (second plural independent pronoun)  
**ku**, (second plural p-a pronoun employed with **zā**, **bā**, **jē**)  
 — **ku kàn**, (second plural habitual p-a construction)  
 — **ku kē**, (second plural relative continuative p-a construction)  
**ku/kū**, (second plural object pronoun)  
**kū**, (second plural subjunctive p-a pronoun)  
**kū**, (second plural p-a pronoun employed with **bā**)  
**-kū**, (second plural possessive pronoun)  
**kudū**, south, southwards  
 — **kudū sak**, due south  
**kudī**, money  
 — **kudin** **ḡasā**, tax (= **hārājī**)  
**kujērā** (*f.*) (*pl.* **kujērū**), stool, chair  
**kūkā**, weeping, crying  
**kūkā** (*f.*) (*pl.* **kūkōkī**), baobab tree, pods or leaves  
**kukā**, (second plural relative completive p-a pronoun)  
**ku kàn**, (see **ku**)  
**ku kē**, (see **ku**)  
**kūlā** (**dā**), *v.* pay attention (to), take notice (of)  
**kullē**, *v.* lock  
 — **nā kullē kōfā kam**, I locked the door tightly  
**kullum/kullun**, always  
**kumā**, also  
**kun**, (second plural completive p-a pronoun)  
**kunā**, (second plural continuative p-a construction)  
**kunkurū** (*pl.* **kunkurā**), turtle, tortoise  
**kūnnē** (*pl.* **kunnuwā**), ear  
**kūrā** (*f.*) (*pl.* **kūrāyē**), hyena  
**kurūm** (*f.*), silence; only (= **kawāi**)  
**kusa**, nearness, closeness  
 — **kurkusa/kusa-kusa**, very close, ever closer  
**kusa**, *v.* approach, get near  
**kuskurē**, mistake, error, missing the mark in shooting  
**kūwā**, indeed, as for..., however, on the other hand (an insert)

**kwâ**, (second plural future II p-a pronoun)  
**kwâ**, (second plural p-a pronoun employed with *bâ*)  
**kwabô** (*pl. kwabbai*), kobo  
**kwadâyî**, keen desire, greed  
**kwadô** (*pl. kwadî*), frog, padlock  
**kwâikwayâ** (*i/ê*), *v. imitate*  
**kwâl**, (the form of *kwâna* employed before *lâfiyâ*)  
**kwâlâbâ/kwâlâbâ** (*f.*) (*pl. kwâlâbê*), glass bottle, crowbar  
**kwânâ** (*pl. kwânâkî*), night-time, a twenty-four hour day (when counting days)  
 — **kwânâ biyu**, a long time (*lit. two days*)  
 — **kwânâ gômâ**, ten days  
**kwâna/kwâl**, *v. spend the night*  
 — **nâ kwâna biyu â wurîn**, I spent a long time there  
**kwânô** (*pl. kwânônî*), any metal bowl or basin, headpan, roofing pan  
**kwântâ**, *v. lie down*, (wind, dispute, *etc.*), subside, (mind) be at rest  
**kwantar** (*dâ*), *v. cause to lie down*  
**Kwârâ** (*f.*), Niger River  
**kwàsà**, *v. dip out*

**kwâshê**, *v. collect and remove* (all of)  
**kwatâ** (*f.*), quarter  
**kwatântâ**, *v. compare*, give a rough idea, imitate  
**kyâ**, (second singular feminine future II p-a pronoun)  
**kyâ**, (second singular feminine p-a pronoun employed with *bâ*)  
**kyâkkyawâ** (*m. or f.*) (*pl. kyâwawâ*) good, handsome, beautiful, (often = *mâi kyâu*)  
**kyar**, difficulty (used only with *dâ* as below)  
 — **dâ kyar**, with difficulty  
**kyâu**, goodness (usually to the sight), handsomeness, beauty  
 — **dâ kyâu**, good, handsome beautiful (*lit. possessing goodness*)  
**kâdangarê** (*pl. kâdangârû*), lizard  
**kâhō/kâfō** (*pl. kâhōnî*), horn (of animal), horn for blowing  
**kai**, (see *ji kai*)  
**kâkâ**, how? (= *yâyâ*)  
**kâkâkârî** (*pl. kârîfâfâ*), strong  
**kalau/lau**, very spotlessly  
**kanê** (*f. kanwâ*; *pl.*

**kânne**), younger sibling (= brother or sister)  
**kânkanê** (*f. kânkanûwâ*; *pl. kanânâ*), small (thing), a little  
**kânkantâ** (*f.*), smallness  
**kanwâ** (*f.*), younger sister (see *kanê*)  
**kârâ** (*f.*), crying out, complaint to one in authority  
**kârâ**, *v. increase*, repeat (doing something)  
**kâramî** (*f. kâramâ*; *pl. kanânâ*), small (thing)  
**kârê**, *v. be complete*, finish  
**kârîê** (*pl. kârîfâ*), metal; o'clock  
 — **kârîê biyu**, two o'clock  
**kârî**, strength  
**kârkashî**, under-side  
 — **kârkashin**, underneath...  
**kâru**, *v. be increased*, make progress  
**karyâ** (*f.*) (*pl. kâryâce-kâryâcê*), a lie, untruth, falseness  
**kasâ** (*f.*) (*pl. kasâshê*), earth, soil, country, district  
 — **nan kasâ**, here in this country  
**kasâ**, on the ground, downward  
 — **kasâ-kasâ**, slightly downward  
**kâshî** (*pl. kasûsuwâ*), bone  
**kauyê** (*pl. kauyukâ*), village, rural area  
**kêtârâ**, *v. step/cross over*  
**kêtârê**, *v. cross* (road, river, border)  
**ki**, *v. refuse*, dislike  
**kî**, refusal, hatred  
**kirin**, (see *bakî*)  
**kîyayyâ** (*f.*), mutual hatred  
**kôfâ** (*f.*) (*pl. kôfôfî*), doorway  
**kôkârî**, (praiseworthy) effort, (worthy) attempt  
**kônâ**, *v. burn*  
**kônê**, *v. burn* (completely), become burned  
 — **yâ kônê kûrmus**, it's completely burned up  
**kôtâ** (*f.*) (*pl. kôfôfî*), handle of, *e.g.* axe, hoe  
**kûrmus**, (see *kônê*)  
**kûrûnkus**, here ends the fable/matter  
**kwai**, egg(s)  
**kwari**, very much  
 — **kwari dâ gâskê**, very much indeed  
**kwaryâ** (*f.*) (*pl. kôrê*), gourd bowl  
**kyâlê**, *v. ignore*, take no notice of  
**kyeyâ** (*f.*), back of the head  
**lâbârî** (*pl. lâbârû*), news, information



— **bā lābārī**, without warning  
**laḡāḡā**, *v.* walk stealthily, sneak up on  
**laccā**, (political) speech  
**lādā**, reward, wages  
**Lādi/Lādi**, (see **Lahādi**)  
**lāfiyā** (*f.*), health, well-being, safety  
**lāfiyayyē** (*f.* **lāfiyayyiyā**; *pl.* **lāfiyayyū**), healthy, sound  
**Lahādi/Lādi** (*f.*), Sunday  
**lāifi** (*pl.* **laifōfi**), fault, crime  
 — **bā lāifi**, that's all right (*lit.* there's nothing wrong)  
 — **lāifin kānsā**, his own fault  
**lālācē**, *v.* become spoiled, deteriorate  
**lallē**, for sure  
**Lārābā** (*f.*), Wednesday  
**Lārābāwā**, (see **Bālārābē**)  
**latti**, lateness  
**lau**, (see **kalau**)  
**launī** (*pl.* **launōnī**), colour  
**Lawāl**, (man's name)  
**lēbūrā** (*pl.* **lēburōrī**), labourer  
**lēḡē** (*pl.* **lēḡunā**), lip  
**lēmō/lēmū**, citrus (fruit or tree)  
**likitā** (*pl.* **likitōcī**), doctor

**linzāmī** (*pl.* **linzāmai**), bit, bridle  
**lissāfi**, act of reckoning up, arithmetic, accounting  
**littāfi** (*pl.* **littāttāfi**), book  
**Littinin/Attānin** (*f.*), Monday  
**lōkaci** (*pl.* **lōkātai**), time  
**lōtō**, time  
 — **lōtō-lōtō**, from time to time  
**m**, well (an exclamation indicating thoughtful consideration of a matter)  
**mā/ma**, as for . . . , on the other hand, however (an insert)  
**mā**, (first plural future II p-a pronoun)  
**ma-/wā**, to/for (indirect object indicator)  
**ma'āikaci** (*f.* **ma'āikaciya**; *pl.* **ma'āikātā**), worker  
**ma'āiki** (*pl.* **ma'āikā**), messenger  
**ma'aji** (*pl.* **mā'ajiyai**), storehouse  
**ma'aunā** (*f.*) (*pl.* **mā'aunai**), place where grain is sold  
**ma'aunī** (*pl.* **mā'aunai**), any measure, scales  
**mabūdi** (*pl.* **mābūdai**), key  
**mācē** (*f.*) (**māta-**; *pl.* **mātā**), woman, wife

— **tamācē/tamātā**, female (*lit.* pertaining to woman)  
**maciji** (*pl.* **mācizai**), snake  
**madafā/madafi** (*pl.* **mādā-fai**), kitchen, cooking-place  
**mādallā**, splendid, fine, thank you  
**madarā** (*f.*), (fresh) milk  
**madinki** (*f.* **madinkiyā**; *pl.* **madinkā**), tailor  
**madauri** (*pl.* **mādaurai**), thing used for tying  
**mafāshī** (*pl.* **mafāsā**), highway robber  
**mafi**/**mafiyī** (*pl.* **mafiyā**), in excess of, superior to  
**māgānā** (*f.*) (*pl.* **māgān-gānū**), word, thing said  
**māgānī** (*pl.* **māgungunā**), medicine  
 — **shā māgānī**, take medicine  
**magayī**, informer  
**magirbi** (*pl.* **māgirbai**), (type of harvesting tool shaped like a **fartanyā**)  
**magwaji** (*pl.* **māgwādai**), measuring rod  
**mahāifi** (*f.* **mahāifiyā**; *pl.* **mahāifā**), parent  
**mahārbi** *pl.* **mahārbā**), hunter, one who shoots  
**mahāuci** (*pl.* **mahāutā**), butcher, meat-seller  
**mahāukaci** (*f.* **mahaukaciya**; *pl.* **mahāukātā**), madman, insane person  
**mahautā** (*pl.* **māhautai**), place where meat is sold  
**mahukuntā** (*pl.* **māhūkuntai**), law court  
**mahūkūrci** (*f.* **mahūkūrciya**; *pl.* **mahūkūrtā**), patient/long suffering person  
**mai** (**dā**), (see **mayar**)  
**māi** (*pl.* **māsu**), possessor of . . . , characterized by . . .  
 — **māi gidā**, head of the house, husband  
 — **māi tēbūr**, small market trader who (usually) displays his goods on a table  
 — **māi zuwā**, that which is coming (*e.g.* **saṭi māi zuwā** = next week)  
**māi**, oil, fat, grease, petrol  
 — **mān shānū**, cream, butter  
**māimakon**, instead of . . .  
**maishē**, (form of **mayar**)  
**majēmī** (*pl.* **majēmā**), tanner  
**maji**/**majiyī** (*f.* **majiyiyā**; *pl.* **majiyā**), hearer, feeler, one who hears/feels



- makà**, to/for you (*m. sing.*) (indirect object pronoun construction)  
**makādī** (*pl. makādā*), drummer  
**makadī** (*pl. makādai*), drum-stick  
**mākāhò/mākāfò** (*f. makauniyā ; pl. makāfi*), blind person  
**mākānikī** (*pl. mākānikai*), mechanic  
**mākarā**, *v.* be/come late, dally  
**makarantā** (*f.*) (*pl. makarantōci*), school  
**mākārau**, person who is customarily late, dila-tory person  
**maki/miki**, to/for you (*f. sing.*), (indirect object pronoun construction)  
**mākō**, week (= *sāti*)  
 --- **mākōn gòbe**, next week  
 --- **mākōn jiyā**, last week  
**makōyī** (*f. makōyiyā ; pl. makōyā*), learner, apprentice  
**makū/mukū**, to/for you (*pl.*), (indirect object pronoun construction)  
**makāryāci** (*f. makāryāciyā ; pl. makāryātā*), liar  
**mākōgwārō**, throat, wind-pipe  
**mālām(i)** (*f. mālāmā ; pl. mālāmai*), teacher, Mr.  
**mālamanci**, (playful term coined to refer to the mixture of Hausa and English which people fluent in both languages employ in informal conversation)  
**māmā**, (woman's) breast(s), Mother  
**māmākī** (*pl. māmākai*), being surprised, amazement  
**Mammān**, (man's name)  
**mān**, (see *māi*)  
**manā/mamū**, to/for us (indirect object pronoun construction)  
**mānā**, indeed! (an expletive)  
 --- **ī mānā**, yes indeed!  
**mangwārō**, mango(es), mango tree  
**manī**, (see *mini*)  
**māntā** (*dā*), *v.* forget  
**māntaccē** (*f. māntacciyā ; pl. māntattū*), forgotten (thing), forgetful person  
**māntau**, forgetful person  
**mānyā**, (see *bābba*)  
 --- **mānya-mānyā**, important people  
**marābā**, welcome!, welcoming  
**mārāicē**, (late) evening

- **dā mārāicē**, in the (late) evening  
**marās** (*pl. marāsā*), lacking in  
**marāshī** (*f. marashiyā ; pl. marāsā*), lacking in  
**Māris** (*f.*), March  
**marōkī** (*f. marōkiyā ; pl. marōkā*), beggar, one who is requesting/pleading  
**martabā** (*f.*) (*pl. martabōbi*), high rank  
**Maryamū**, Mary  
**masā/mishi**, to/for him (indirect object pronoun construction)  
**māshī** (*pl. māsū*), spear  
**masō/masōyī** (*f. masōiyā ; pl. masōyā*), one who likes/loves  
**māsū**, (see *māshī*)  
**masū/musū**, to/for (indirect object pronoun construction)  
**māsu**, (see *māi*)  
**matā**, to/for her (indirect object pronoun construction)  
**mātā/māta-**, (see *mācē*)  
**matsā**, *v.* squeeze/pinch together, bother  
**mātsu**, *v.* be under pressure  
**mawādāci** (*f. mawadāciyā ; pl. mawadātā*), wealthy person  
**mayar/mai** (*dā*), *v.* put back, return (a thing to its place), change into, regard as  
**Māyū** (*f.*), May  
**mazā**, (see *miji*, *namiji*)  
**maza**, quickly  
 --- **maza-maza**, very quickly  
**mē/mēnē/mēnēnē**, what (is it)?  
**mētan** (*f.*), 200  
**mhm**, greetings (in reply to a greeting)  
**miji** (*pl. mazā*), husband  
**miki**, (see *maki*)  
**mikiyā** (*f.*), Ruppell's griffon (a large scavenger bird)  
**milīyān**, million  
**mini/manī**, to/for me (indirect object pronoun construction)  
**ministā** (*pl. ministōci*), government minister  
**minshāri**, snoring  
**mishi**, (see *masā*)  
**m'm**, (expression of sympathetic concern)  
**mōtā** (*f.*) (*pl. mōtōci*), automobile, lorry  
**mōtsi**, movement, motion  
**mū**, (first plural independent pronoun)  
**mu**, (first plural p-a pronoun employed with *zā*, *bā*)

- **mu kân**, (first plural habitual p-a construction)
- **mu kè**, (first plural relative continuative p-a construction)
- mu/mù**, (first plural object pronoun)
- mù**, (first plural p-a pronoun employed with *bā*)
- **mù**, (first plural possessive pronoun)
- mūgū** (*f. mugunyā*; *pl. miyāgū*), bad/evil (person or thing)
- mūguntā** (*f.*), badness, wickedness
- mukā**, (first plural relative completive p-a pronoun)
- mu kân**, (see *mu*)
- mu kè**, (see *mu*)
- mukū**, (see *makū*)
- mun**, (first plural complete p-a pronoun)
- munā**, (first plural continuative p-a construction)
- munāfūki** (*f. munāfūkā*; *pl. mūnāfūkai*), hypocrite
- murū/murhū** (*pl. murāfū*), the three stones which form the indigenous cooking-place, stove
- muryā** (*f.*) (*pl. muryōyī*), voice

- Mūsā**, Moses
- musū**, (see *masū*)
- mutū**, *v.* die
- mūtūm/mūtumī** (*pl. mutānē*), man, person
- mutuncī**, manliness, self-respect
- mūtuntakā** (*f.*), human nature
- mwā**, (first plural future II p-a pronoun)
- mwā**, (first plural p-a pronoun employed with *bā*)
- na/-n** (*f. ta/-r*), of, pertaining to (the referential)
- **na/ta biyu**, the second one
- na**, (first singular relative completive p-a pronoun)
- **na kân** (first singular habitual p-a construction)
- **na/ni kè**, (first singular relative continuative p-a construction)
- nā**, (first singular complete p-a pronoun)
- nā/-nā** (*f. tā/-tā*), belonging to (prefixed to possessive pronouns to form the independent possessive pronouns)
- nā**, (first singular future II p-a pronoun)

- nā**, first singular p-a pronoun employed with *bā*)
- **nā**, be in the process of, be at (specialized verbal employed in continuative aspect constructions)
- **na/-nā** (*f. -ta/-tā*), my (first singular possessive pronoun)
- na'am**, (particle of assent or interest), yes
- nā'am**, (reply to a call), yes ?, what ?
- nadā**, *v.* wind (a turban), fold (a cloth), appoint (a person to office)
- nadēwā**, folding, winding, appointing
- nādu**, *v.* be folded up, be wound, be appointed
- nai**, 9d
- nairā**, 1 naira
- nākā/tākā**, yours (*m. sing.*) (independent possessive pronoun)
- na kân**, (see *na*)
- na kè**, (see *na*)
- nāki/tāki**, yours (*f. sing.*) (independent possessive pronoun)
- nākū/tākū**, yours (*pl.*) (independent possessive pronoun)
- nāmā** (*pl. nāmū*), (wild) animal, meat, flesh
- namijī** (*pl. mazā*), male, brave man
- nan/nān/nān**, this/these, that/those, here/there
- **nan dā nan**, immediately, at once
- **nan gārī**, in this town
- **nan kasā**, in this country
- nānnēmā**, *v.* look all over for
- nāsā/tāsā**, his (independent possessive pronoun)
- nāsū/tāsū**, theirs (independent possessive pronoun)
- nātā/tātā**, hers (independent possessive pronoun)
- nauyī**, heaviness
- **dā nauyī**, heavy
- nawā**, how much/many ?
- **nawā-nawā**, how much each/apiece
- nāwa/tāwa**, mine (independent possessive pronoun)
- nē/nē** (*f. cē/cē*), is, was
- nēmā**, seeking, looking for
- nēmā** (*i/ē*), *v.* seek, look for
- nēmammē** (*f. nēmammīyā*; *pl. nēmammū*), sought
- nēnnēmā**, (= *nānnēmā*)
- nēmō**, *v.* seek and bring here
- nēsā**, far away (= *nīsa*)
- ngō/ungō**, take hold (of what I am handing you) !
- nī**, (first singular independent pronoun)

**ni/ni**, (first singular object pronoun)

**Nijēriyā** (*f.*), Nigeria

**ni kē**, (see **na kē** under **na**)

**nīsā**, distance

**nīsa**, afar

— **dā nīsa**, far away

**nōmā** (*f.*), *v.* farming

**nōmā** (*i/ē*), *v.* till a farm

**Nūhū**, Noah

**nūnā**, *v.* show

**nūna**, *v.* become ripe

**nutsē/nitsē**, *v.* vanish

**Nūwambā** (*f.*), November

**ōfis/ōfishī**, office

**ōhō**, what do I care!, I don't know or care

**Ōktōbā** (*f.*), October

**rabā**, *v.* divide, separate

**rabī**, half

**rābō**, one's lot, sharing out, share

**rābō/rābuwā** (*f.*), separation

**rābu** (*dā*), *v.* part from, separate

**rāfānī** (*pl.* **rāfānai**), maternal uncle (= **kāwū**)

**ragā**, *v.* reduce

**ragē**, *v.* reduce, remain

**ragī**, reduction

— **bā ragī**, there is no reduction (in price)

**rāi** (*pl.* **rāyukā**), life

— **rānkā yā dadē**, may you live long! (*lit.* may your life last a long time)

**rākē**, sugarcane

**rāmī** (*pl.* **rāmunā**), hole (in ground, wall, earth-floor)

**rān**, (see **rāi** or **rānā**)

**rānā** (*f.*), sun heat of sun, day

— **rān nan**, (on) a certain day, the other day

— **ran Tālātā**, Tuesday

**rānī**, the dry season

**rasā**, *v.* lack, be unable to

**rashī**, lack

— **rashin sanī**, ignorance, lack of knowledge

**rāsīt/rāsītī**, receipt

**rāsu**, *v.* die, be in short supply

**rātsē**, *v.* swerve, stray (from road)

**rawā** (*f.*) (*pl.* **rāye-rāyē**), dancing, a dance

**rawānī** (*pl.* **rawunā**), turban

**rāwayā** (*f.*), yellow

— **rāwayā-rāwayā**, yellowish

**rērā**, *v.* sing

— **rērā wākā**, sing a song

**rigā/rīgāyā**, *v.* (have) already done, precede

**rīgā** (*f.*) (*pl.* **rīgūnā**), gown, robe, shirt, coat

**rīgākafī**, prevention

**rigāyā**, *v.* (see **rigā**)

**rijiyā** (*f.*) (*pl.* **rījiyōyī**), a well

**rikā**, *v.* keep on doing

**rikē**, *v.* hold

**rōkā** (*i/ē*) *v.* request, beseech

**rōkō**, *v.* a request, requesting

**rōmō**, broth

**rubūtā**, *v.* write

**rūbūtū**, writing, act of writing

**rufā**, *v.* cover, close

**rufē**, *v.* cover (up/over), close, conceal

**ruwā**, water, rain

— **inā ruwāna**?, what do I care?

— **ruwan samā**, rain

— **ruwan shā**, drinking water

**sā** (*f.* **sāniyā**; *pl.* **shānū**), bull

**sā**, *v.* put, place, appoint

**sā/swā**, (third plural future II p-a pronoun)

**sā/swā/sū**, (third plural p-a pronoun employed with **bā**)

— **sā**, (third singular possessive pronoun)

**sā'ā** (*f.*), good luck, hour, time

— **sā'ād dā**, when ...

— **sā'an nan**, then ...

**sābā'in**, seventy

**sābō** (*f.* **sābuwā**; *pl.* **sābābbī**), new (thing)

— **sābō ful**, brand new

**sabō dā/sabōdā**, because of

**sābulū**, soap

**sādā**, *v.* cause to meet

**sādu** (*dā*), *v.* meet (with)

**sāfē**, morning

— **dā sāfē**, in the morning

**sāfiyā** (*f.*), morning

**sai** (*dā*), *v.* (see **sayar**)

**sai**, except, then, unless, only, until, must (*etc.*)

— **sai kā cē**, as if (*lit.* you must say)

— **sai kā ganī**, you'll have to see it (to believe it)

**Sā'idū**, (man's name)

**sak**, exactly (with directions—see **arēwā**)

**sākā** (*i/ē*), *v.* release (*i.e.* from prison, marriage, *etc.*)

**sakandārē**, secondary school

**sākē**, *v.* change

— **sākē fādā**, (please) repeat (what you) said

**Sakkwato**, Sokoto

**sālāmū/sālām ālaikūn**,

greetings! (called from outside the compound)

**sallā** (*f.*), Muslim prayers, festival

**sallāmā**, *v.* agree to sell at price offered

**samā**, sky

**samā**, upward

— **samā-samā**, slightly upward

**sāmā/sāmū** (*i/ē*), *v.* obtain, get, come upon

**Sambō**, (man's name)

**sāmmakō**, making an early start

**sāmō**, *v.* get and bring here

**sāmū**, *v.* (see **sāmā**)

**sāmu**, *v.* occurred, be obtainable

**sāna'ā** (*f.*) (*pl.* **sana'ō'i**), (one's) trade, occupation, profession

**sānannē** (*f.* **sānanniyā**; *pl.* **sānānnū**), known

**sanar** (**dā**), *v.* cause to know

**sanasshē**, *v.* (form of **sanar**)

**sāndā** (*pl.* **sandunā**), stick, force

— **dan sādā** (*pl.* **'yan sādā**), Government Policeman

**sānē**, knowledgeable

**Sānī**, (man's name)

**sanī/san**, *v.* know

**sāniyā** (*f.*), cow (see **sā**)

**sānnu**, greetings!, slowness, carefulness

— **sānnu dā aiki**, greetings in (your) work

— **sānnu dā zuwā**, greetings at (your) coming

— **sānnu sānnu**, greetings

— **sānnu-sānnu**, slowly

**santsī**, slipperiness

**sanyī**, damp coldness

**sarkī** (*pl.* **sarākunā**), chief, king

**sassāfē**, very early morning

— **dā sassāfē**, in the very early morning

**sāssayā**, *v.* keep on buying

**sassayar**, *v.* keep on selling

**sassāyē**, *v.* keep on buying until (one) has bought all of

**sātā** (*f.*), stealing

**sātā** (*i/ē*), *v.* steal

**sāti**, week, Saturday,

(= **mākō**), weekly wages

— **sāti mai zuwā**, next week

— **sāti wandā ya wucē**, last week

**Sātumbā** (*f.*), September

**sāu**, times (used with numbers, *e.g.* **sāu ukū** = three times)

**sāuka**, *v.* descend, get down from, arrive (at)

**saukar** (**dā**), *v.* lift down, bring/put down

**saukō**, *v.* come down (from)

**saukākē**, = **sawwākē**

**saukī**, casiness



- **dà saukī**, easily, less bothersome, (illness) be better
- **yanà dà saukī**, it (*e.g.* illness, tiredness) is better
- **yā yi saukī**, it got better
- saurā**, remainder
- saura**, *v.* remain. be left over
- saurayī** (*pl.* **sāmārī**), young man
- saurī**, quickness
- **dà saurī**, quickly
- sāwā**, putting (verbal noun from **sā**)
- sawwākē**, reduce completely, make (*e.g.* illness) better
- sāyā** (*i/ē*), *v.* buy
- sayar/sai** (**dā**), *v.* sell, cause to buy
- sayārwā**, selling
- sayē**, *v.* buy all of
- sāyē**, buying
- sayō**, *v.* buy and bring here
- sāyu**, *v.* be bought (completely)
- sh-**, (see **sh** section following this section)
- sidiķ**, (see **baķī**)
- sifirī**, zero
- sil**, (see **baķī**)
- simintī/sumuntī**, cement
- sirdī** (*pl.* **sirādā**), saddle, seat (of bicycle, motorcycle)
- sisi**, 5 kobos
- **sisin-kwabō**,  $\frac{1}{2}$  kobo (= **dārī**)
- **sisi-sisi/sī-sisi**, 5 kobos apiece/each
- sittin**, sixty
- sō**, *v.* want, like, love
- sô**, wanting, liking, loving
- sômā**, *v.* begin, start
- sôsai**, well, correctly, exactly
- sòyayyā** (*f.*), mutual affection
- su**, (third plural p-a pronoun employed with **zā**, **bā**)
- su kân**, (third plural habitual p-a construction)
- **su kē**, (third plural relative continuative p-a construction)
- sū**, (third plural independent pronoun)
- su/sù**, (third plural object pronoun)
- sù**, (third plural subjunctive p-a pronoun)
- sù**, (see **sā**)
- sù**, (third plural possessive pronoun)
- sukā**, (third plural relative completive p-a pronoun)
- su kân**, (see **su**)
- sukâr(ī)**, sugar
- su kē**, (see **su**)

**sùkùkù**, despondently (an ideophone)

— **yanà zàune sùkùkù**, he was sitting despondently  
**sulè** (*pl.* **sulūluwā**), shilling  
**Sulè**, (man's name)

**Sulēmānù**, (man's name)

**sun**, (third plural complete p-a pronoun)

**sunā**, (third plural continuative p-a construction)

**sūnā** (*pl.* **sūnāyē**), name, price

— **sā sūnā**, set the price (of an article)

**sùnkwiye**, bent over, stooped

— **à sùnkwiye**, bent over, stooped

**sùrukā/sùrūkuwā** (*f.*), mother-in-law

**sùrukī** (*f.* **sùrukā**; *pl.* **sùrūkai**), (father)-in-law; *pl.* in-laws

**sùrūtù**, loud (senseless) chattering

**swā**, (see **sā**)

**swā/sū/sā**, (see **sā**)

**shā**, *v.* drink

— **shā māgānī**, take medicine

— **shā wāhalā**, have trouble

**shā** (**dā**), (see **shāyar**)

**shā**, drinking; and (with numbers 11–19 only)

**shāfā** (*i/ē*), *v.* wipe, affect a person

**shāhō** (*pl.* **shāhunā**), hawk  
**shāidā**, *v.* bear witness, inform

**shakkā** (*f.*), doubting

— **bā shakkā**, doubtless, without doubt

**shar**, (see **kōrē**)

**shārē**, *v.* sweep

**shārī'ā** (*f.*) (*pl.* **shārī'ō'ī**), administration of justice, law, court

**shāshē**, (form of **shāyar**)

**shāyar/shā** (**dā**), *v.* water (an animal), cause to drink

**shēgāntakā** (*f.*), impudence, rascality

**shēgē** (*f.* **shēgiyā**; *pl.* **shēgū**), bastard, illegitimate child

**shēgē**!, damn it!, you bastard!

**shēkarā** (*f.*) (*pl.* **shēkārū**), year

**shēkarān citta**, five days hence

**shēkaranjiyā**, day before yesterday

**shēkā**, *v.* winnow, pour out  
— **shēkā dā gudū**, take to (one's) heels

**shi**, (third singular masculine p-a pronoun employed with **zā**, **bā**)

**shī**, (third singular masculine independent pronoun)

**shī kè nan**, that's that, that's the end of the matter

**shi/shi**, (third singular masculine object pronoun)

**shidà**, six

**shiga**, *v.* enter (there), go in  
**shigā**, entering (there)

**shigè**, *v.* pass by (= **wucè**)

**shigō**, *v.* enter (here). come in

**shin/shin**, could it be ?, I wonder . . .

**shinkāfā** (*f.*), rice

**shirū**, silence

— **shiru-shiru**, quietness, taciturnity

**shiryā**, *v.* prepare ; settle  
quarrel

**shūdī** (*f.* **shūdiyā** ; *pl.* **shūdfā**), blue (thing)

**shūkā**, *v.* sow, plant seed

**shūkā**, planting, crops

**ta**, in the process of, through

**ta**, (third singular feminine relative completive p-a pronoun and the p-a pronoun employed with **zā**, **bā**)

— **ta kàn** (third singular

feminine habitual p-a construction)

— **ta kè**, (third singular feminine relative continuative p-a construction)

**ta/tā**, (third singular feminine object pronoun)

**tā**, (third singular feminine completive p-a pronoun)

**tā**, (third singular feminine future II p-a pronoun)

**tā**, (third singular feminine subjunctive p-a pronoun)

**tā**, (third singular feminine p-a pronoun employed with **bā**)

**ta/-r**, (see **na/-n**)

— **ta biyar**, the fifth (see also **na/-n**)

**tabbātā**, *v.* be sure (that), confirm

**tabbātaccē** (*f.* **tabbātacciyā** ; *pl.* **tabbātattū**), confirmed, proven (fact or person)

**tabbatar** (**dā**), *v.* make certain, confirm

**tabdī**, (expression of utter amazement)

**tafā**, *v.* touch ; have ever/ previously done

**tāfā kunnē**, great grand-child

**tāfī**, chatting

tāfasā, *v.* (water, etc.) boils  
 tāfasasshē (*f.* tāfasasshiyā ;  
*pl.* tāfasāssū), boiled  
 tāfi, *v.* go (away)  
 — tāfi ābinkā !, scam  
 tāfi, palm of the hand, sole  
 of the foot  
 tāfiyā (*f.*), travelling, going  
 tāgā (*f.*) (*pl.* tāgōgī), win-  
 dow (hole)  
 taimakā (*i/ē*), *v.* help  
 taimakō, help, act of  
 helping  
 tak, (see *daya*)  
 takā, *v.* tread on, walk along  
 takā, (see *nākā*)  
 takālmī (*pl.* takālmā),  
 sandal, shoe, boot  
 ta kām, (see *ta*)  
 takārdā (*f.*) (*pl.* takārdū),  
 paper, (small) book  
 ta kē, (see *ta*)  
 tākl, (see *nākl*)  
 tākū, (see *nākū*)  
 takwās, eight  
 talākā (*pl.* talakāwā), com-  
 mon person  
 Tālātā (*f.*), Tuesday  
 tālātin, thirty  
 Talle, (man's name)  
 tamātā, female  
 tāmānin, eighty  
 tāmbayā (*i/ē*), *v.* ask  
 tāmbayā (*f.*) (*pl.* tamba-  
 yōyi), question, act of  
 asking

tāmū, (see *nāmū*)  
 tanā, (third singular femi-  
 nine continuative p-a  
 construction)  
 tāntāmbayā, *v.* keep on  
 asking  
 tarā, nine  
 tārā, *v.* gather, collect  
 tāre (dā), together (with)  
 tarō, 2½ kobos  
 tāru, *v.* be gathered to-  
 gether  
 tāsā (*f.*) (*pl.* tāsōshī), metal  
 bowl or basin ; *pl.* dishes  
 tāsā, (see *nāsā*)  
 tāsū, (see *nāsū*)  
 tashā/tēshā (*pl.* tashōshī),  
 (railway) station  
 tāshi, *v.* get up, start out  
 (on a journey), stand up  
 tātā, (see *nātā*)  
 tāttābā kunnē, great-great  
 grandchild  
 tattākē, *v.* trample under  
 foot  
 tātsūniyā (*f.*) (*pl.* tātsūni-  
 yōyi), fable  
 taurī, hardness, toughness  
 tāwa, (see *nāwa*)  
 tāwadā (*f.*), ink  
 tāyā (*f.*) (*pl.* tāyōyi), tyre  
 tayā, *v.* make an offer (in  
 bargaining)  
 tēbur(i) (*pl.* tēburōrī), table,  
 shovel  
 tēshā, (see *tashā*)

ticā (*pl.* ticōcī), teacher  
 tilās, perforce, of necessity  
 tinjim, abundantly, in large  
 numbers (an ideophone)  
 — mutānē tinjim, a large  
 number of people  
 tō/tō, well, okay  
 ts-, (see the *ts-* section fol-  
 lowing this section)  
 tufā (*pl.* tufāfi), clothes  
 tūkūna, not yet, first  
 tukunyā (*f.*) (*pl.* tukwānē),  
 cooking-pot  
 tūlū (*pl.* tūlūnā), pitcher  
 tun, since  
 tunā, *v.* remember  
 tūnānī, reflecting, remem-  
 bering, regret, apprehen-  
 siveness  
 tunkiyā (*f.*) (*pl.* tumākī),  
 sheep  
 tūrā, *v.* push  
 Tūrai (*f.*), Europe  
 tūrē, *v.* push/knock over  
 tūsā (*f.*), breaking wind  
 tuwō, guinea-corn or millet  
 mush (the staple food of  
 Northern Nigeria)

tsādā (*f.*), expensiveness  
 — yanā dā tsādā = yā yi  
 tsādā, it is expensive  
 tsāfi, fetish, idol  
 tsai (dā), (see *tsayar*)  
 tsakā/tsakiyā (*f.*), centre,  
 middle

— tsakār tsakānī, betwixt  
 and between  
 tsakānī, between  
 tsallē, jumping  
 — tsälle-tsallē, jumping  
 events in track and field  
 matches  
 tsāmmānī, thinking,  
 thought  
 tsawō, length  
 tsayā, *v.* stand (up), stop,  
 wait  
 tsayar/tsai (dā), *v.* cause to  
 stand/stop/wait  
 tsāye, stopped, standing  
 — ā tsāye, in a standing  
 position, stopped  
 tsincē, *v.* pick up, select,  
 find (thing)  
 tsinī (*pl.* tsināyē), sharp  
 point  
 tsintā (*i/ē*), *v.* select, pick up  
 tsintsiyā (*f.*) (*pl.* tsintsi-  
 yōyi), broom, type of  
 thatching grass  
 tsirārā (*f.*), nakedness,  
 naked  
 tsit, silence (an ideophone)  
 — yā yi tsit, he kept silent  
 tsōhō/tsōfō (*f.* tsōhuwā ;  
*pl.* tsōfāfi), old (person  
 or thing)  
 — tsōfon hannū, experi-  
 enced person, 'an old  
 hand'  
 tsōrō, fear



**tsūfa**, *v.* become old  
**tsūfā**, becoming old, ageing  
**tsuntsū** (*f.* **tsuntsuwā** ; *pl.* **tsuntsāyē**), bird  
**tsūtsā** (*f.*) (*pl.* **tsūtsōtsi**), worm

**ùbā** (*pl.* **ùbānni**), father  
**ukù**, three  
**Ūmarù**, (man's name)  
**ungō**, (see **ngō**)  
**ùngulū** (*f.*) (*pl.* **ùngulai**), vulture  
**Ūsmān**, (man's name)  
**uwā** (*f.*), mother  
 — **uwargidā**, woman of the house, (first) wife

**wā** (*f.* **yā** ; *pl.* **yāyyē**), elder sibling (brother or sister) (= **yāyā**)  
**wā**, (see **ma-wā**)  
**wā/wānē/wānēnē** (*pl.* **su wā**), who (is it) ?  
 — **wānē shī** ? , who does he think he is ?  
**waccān**, (see **wancān**)  
**wāccē**, (see **wānnē**)  
**wācē/wācēcē**, (feminine of **wānē/wānēnē**)  
**wācē**, (see **wānē**)  
**wadai**, curse (an exclamation)  
 — **Allā wadankā**, may God curse you !  
**waddā**, (see **wandā**)

**wadāncān**, (see **wancān**)  
**wadāndā**, (see **wandā**)  
**wadānnān**, (see **wannān**)  
**wādānnē**, (see **wānē**)  
**wādānnē**, (see **wānnē**)  
**wadansu**, (see **wani**)  
**wāhalā** (*f.*), trouble  
**wai**, it is said, quote, rumour has it that ...  
**wāiwāyē**, turning the head round to look  
**wajē**, direction  
 — **wajen**, toward/to a person or place, in the presence of a person (= **wurin**)  
**wāje**, outside  
**wākē**, bean(s)  
**wākili** (*pl.* **wākilai**), representative  
**wākā** (*f.*) (*pl.* **wākōkī**), song, poem  
**wancān** (*f.* **waccān** ; *pl.* **wadāncān**), that, that one  
**wāncān** (*f.* **wāccān** ; *pl.* **wadāncān**), the one in question  
**wandā/wāndā** (*f.* **waddā** ; *pl.* **wadāndā**), that which, which, who  
 — **duk wandā**, whoever  
**wāndō** (*pl.* **wāndunā**), pair of trousers  
**Wānē** (*f.* **Wāncē** ; *pl.* **Su wānē**), So-and-so

**wānē/wānēnē**, (see **wā**)  
**wānē** (*f.* **wācē** ; *pl.* **wādānnē**), which ?  
**wani** (*f.* **watā** ; *pl.* **wadansu**), some (one), a certain (one), a, another  
**wankē**, *v.* wash (body, clothes, pot, etc.)  
**wannān** (*pl.* **wadānnān**), this, this one  
**wānnē** (*f.* **wāccē** ; *pl.* **wādānnē**) which one ?  
**wānzāmī** (*pl.* **wānzāmai**), barber, tattooer  
**wārhakā**, at this time ...  
**warkā**, *v.* recover from illness  
**warkar** (**dā**), *v.* cure  
**warkē**, *v.* recover from illness, cure  
**wāsā** (*pl.* **wāsānni**), playing, joking, dancing  
**wasālam**, (see **hāzā**)  
**wāsikā** (*f.*) (*pl.* **wāsikū**), letter  
**wasu**, (form of **wadansu**)  
**wāshēgārī**, (= **kāshēgārī**)  
**watā**, (see **wani**)  
**watā** (*pl.* **watānni**), moon, month  
 — **watā mai zuwā**, next month  
 — **watān gōbe**, next month  
 — **watān jiyā**, last month  
 — **watān dā ya wucē**, last month

**watakilā/watakilā/kilā**, probably, perhaps, maybe (but probable)  
**wātō**, that is ...  
**wātsē**, *v.* become scattered  
**wāwā** (*pl.* **wāwāyē**), fool  
 — **wāwan barci**, heavy/sound sleep  
**wayā** (*f.*) (*pl.* **wayōyī**), wire, telegraph, telegram, telephone  
 — **gidan wayā**, post office (where telegrams may be dispatched)  
**wāyē**, *v.* become light  
 — **gārī yā wāyē**, it dawned  
**wāyō**, cleverness, trickiness  
**wāyyō**, alas ! (exclamation of despair)  
 — **wāyyō Allā**, alas !  
 — **wāyyō nī**, woe is me !  
**weji/wajī**, wedge  
**wōfi** (*pl.* **wōfiyē**), useless (thing or person), empty  
**wōhō**, booing  
 — **sun bī sū wōhō-wōhō**, they followed them booing  
**wucē**, *v.* pass by (= **fiçē**, **shigē**)  
**wukā** (*f.*) (*pl.* **wukākē**), knife  
**wunī/yinī**, *v.* spend the day  
**wunī/yinī**, period of daylight  
**wur**, (see **jā**)

- wurgà**, *v.* throw  
**wurgar** (**dà**), *v.* throw (violently)  
**wurgô**, *v.* throw here  
**wurì** (*pl.* **kudî**), cowry shell (formerly used as money)  
**wurì** (*pl.* **wurârê**), place  
 — **dà wuri-wuri**, very early, very promptly  
 — **wurin**, toward/to a person or place, in the presence of a person (= **wajen**)  
 — (**tun**) **dà wuri**, promptly, early  
**wutâ** (*f.*), fire  
**wuyâ** (*pl.* **wuyôyi**), neck  
**wüyâ** (*f.*), difficulty  
 'y-, (see separate section for 'y- following this section)  
**ya**, (third singular masculine relative completive p-a pronoun)  
 — **ya kân**, (third singular masculine habitual p-a construction)  
 — **ya kè**, (third singular masculine relative continuative p-a construction)  
**yâ**, (third singular masculine completive p-a pronoun)  
**yâ**, *v.* come  
 — **yâ kâ**, come !

- yâ**, (third singular masculine future II p-a pronoun)  
**yâ**, (see **wâ**)  
**yâ**, (third singular masculine subjunctive p-a pronoun)  
**yâ**, (third singular masculine p-a pronoun employed with **bâ**)  
**yaddâ/yâddâ**, how, the way in which  
**yâdî**, yard (measurement), (European) cloth  
**ya kân**, (see **ya**)  
**ya kè**, (see **ya**)  
**Yâkubû**, Jacob  
**yâmmâ**, west, (late) afternoon  
 — **yâmmâ sak**, due west  
**yâmma**, westward  
**yanâ**, (third singular masculine continuative p-a construction)  
**yankâ**, *v.* slaughter (animal), cut in two; set (a time); give verdict (in a court case)  
**yankâ**, butchering  
**yankè**, *v.* (= **yankâ**)  
 — **yankè shârî'â**, pronounce judgement (in a court case)  
**yankèwâ** (*f.*), cutting, butchering, etc. (from **yankè**)

- yânzu**, now  
 — **har yânzu**, still, up to the present  
 — **yânzu-yânzu**, right away  
**yar/yâ** (**dâ**), *v.* throw away, discard  
**yârântakâ** (*f.*), childishness, childhood  
**yârdâ**, *v.* agree, consent  
**yârdâ** (*f.*), agreement, consent  
**yârinyâ** (*f.*), girl  
**yârò** (*pl.* **yârâ**), boy  
**yâtsâ** (*pl.* **yâtsôtsî**), finger  
**yâu**, today  
 — **yâu-yâu**, this very day, today for sure  
**yâushè/yâushe**, when ?  
**yâuwâ/yâuwa**, fine, splendid (reply to greeting)  
**yawâ**, abundance  
 — **dâ yawâ**, much, many  
**yâwò**, strolling, wandering  
**yâyâ**, (see **wâ**)  
**yâyâ**, how ?  
**yayyafî**, drizzle  
**yi**, *v.* do, make  
 — **yi ta yî**, set about doing  
**yî**, (see **i**)  
**yî**, doing, making  
**yinî**, (see **wunî**)  
**yiwu**, *v.* be possible  
**Yûlî**, July  
**Yûnî**, June  
**yunwâ** (*f.*), hunger, famine  
 — **ji yunwâ**, be/go hungry  
**Yûsufû**, Joseph  
 'yâ (*f.*), daughter (= **diyâ**)  
 — 'yâ **mâcè** (*pl.* 'yam **mâtâ**), young woman  
 — 'yar **cikî**, type of gown  
 — 'yar **fârî**, firstborn daughter  
 — 'yar'ûbâ, half-sister  
 — 'yar'uwâ, sister  
 'yan, (see **dâ**)  
 — 'yan **kasâ**, inhabitants of a country  
 'yâ'yâ, (see **dâ**)  
 'Yôlâ, Yola (a town near the Cameroun border)  
**zâ**, *v.* (specialized verbal employed as future I aspect particle), will  
**zâ**, *v.* will go  
**zâfî**, heat, pain  
 — **yâ yi zâfî**, it was hot/painful  
**zâi**, he will (third singular masculine form of future I p-a construction)  
**zâkarâ** (*pl.* **zâkârû**), rooster, cock  
**zâkî**, sweetness  
**zalbè**, common grey heron  
**zama**, *v.* be, become, live  
**zamâ**, being, living

**zāmāni** (*pl. zāmānai*),  
period of time  
— **zāmānin dā**, in olden  
times  
**zambār**, 1000  
— **zambār dubū**, 1 000 000  
**zān**, I will (first singular  
form of future I p-a  
construction)  
**zanè** (*pl. zannuwà*), body-  
cloth, cloth  
**zārè**, *v.* unsheath (sword),  
pull out (*e.g.* foot from  
mud, stirrup, shoe, *etc.*)  
**zarè**, *v.* snatch, grab  
**Zāriyà** (*f.*), Zaria  
**zaunà**, *v.* sit down, settle  
(in a place)  
**zaunar (dà)**, *v.* cause to sit/  
settle  
**zàune**, seated  
— **à zàune**, seated  
**zāwò**, diarrhoea  
**zazzàfi**, fever, malaria  
**Zazzaganci**, the dialect of  
Zaria (Zazzau)  
**Zazzau**, Zaria

**zīnāriyā** (*f.*), gold  
**ziyārā** (*f.*), visiting  
**ziyartā** (*i/ē*), *v.* visit  
**zō**, *v.* come  
**zōbè** (*pl. zōbbā*), ring  
**zōmō** (*pl. zōmāyē*), rabbit  
**zubā**, *v.* pour  
**zubar/zub (dà)**, *v.* pour/  
throw away  
**zubè**, *v.* pour away (all of),  
abort (pregnancy)  
**zūciyā** (*f.*) (*pl. zūciyōyī*),  
heart  
**zūmuntā** (*f.*), relationship  
(by blood or marriage),  
good relationship  
**zur**, (see **jā**)  
**zūrā**, *v.* start up quickly  
— **zūrā dà gudū**, take to  
(one's) heels  
**zūriyā/zūri'ā** (*f.*),  
descendants  
**zuwā**, coming ; towards  
— **zuwā gā . . .**, to . . . (for-  
mula employed at start  
of letter)

## English-Hausa Vocabulary

Note: when using the English-Hausa sections, it is recommended that the student cross-check entries with the Hausa-English section, a large dictionary and, if possible, with some occurrence of the words/constructions in context. It is very easy to be misled into wrong usage by the over-brief indications of the meanings provided in short vocabularies like this one.

ability, **iyāwā** (*f.*)  
able, be, *v.* **iyā**  
according to, in ji . . .  
**wai . . .**  
acquaintance, **idōn sanī**  
adding up, **lissāfi**  
administer, *v.* **hakuntā**  
adult, **bābba** (*pl. mānyā*)  
aeroplane, **jirgin samā**  
affair, **bātū**  
affect, *v.* **shāfā** (*i/ē*)  
affection (mutual), **sòyayyā**  
(*f.*)  
after, **bāyān dà**  
afternoon (late), **yāmmā**,  
**lā'asār**  
ago, short while ago, **dāzu**  
agree, *v.* **yārda**  
air, **iskā** (*m.* or *f.*)  
alas!, **wāyyō!**  
all, **dukā**  
all together, **gāba daya**  
allow, *v.* **bari/bar**

along, get along well, *v.*  
**jitu**  
already planned or known,  
**dā mā**  
already, to have (done), *v.*  
**rigā**, *v.* **rigāyā**  
all right, that's all right,  
**bā lāifi**  
also, **kumā**  
although, **kō dà**, **kō dà shi/**  
**ya kē**  
always, **kullum/kullun**  
amazement, **māmākī**  
amen, **āmin**  
America, **Amirkā** (*f.*)  
and, **dā**, **kumā**  
anger, **haushī**  
angry, be, **yi fushī**  
animal (domestic), **dabbā**  
(*f.*) (*pl. dabbōbī*)  
— (wild), **nāmā** (*pl. nāmū/*  
**nāmōmī**)  
answer, *v.n.* (*f.*) **amsā**  
ants, white, **gārā** (*f.*)

- any, *kōwàné* (*f. kōwàcè* ;  
*pl. kōwàfànnè*)  
 anyone who, *duk wandà*  
 anything, *kōmē*  
 appoint, *v. nadā*  
 apprentice, *makōyī*  
 approach, *v. kusa*  
 April, *Afril*  
 Arab, *Bālārabè* (*f. Bā-*  
*lārabiyā* ; *pl. Lārabāwā*)  
 argument, *fadā*  
 arithmetic, *lissāfi*  
 arm, *hannū* (*pl. hannāyē*)  
 arrogance, *tākamā* (*f.*)  
 arrow, *kibiyā* (*f.*) (*pl.*  
*kibiyōyī*)  
 as, *kāmar*  
 as for, *kām, mā/ma*  
 as if, *sai kà cē, kāmar*  
 ask, *v. tāmbyā* (*i/ē*)  
 at, *ā*  
 attempt, *kōkari*  
 attention, pay, *v. kùlā*  
 (*dā*), *kasà kunnē*  
 audience chamber (of  
 chief), *fādā* (*f.*)  
 August, *Agustā*  
 aunt (paternal), *bābā* ;  
*gwaggò/gwaggō*  
 — (maternal), *innā/innā/*  
*iyā* ; *gwaggò/gwaggō*  
 (maternal uncle's wife)  
 axe, *gātari* (*pl. gāturā*)  
 bachelor *gwaurō/gwamrō*  
 (*pl. gwaurāyē*)
- back, *bāyā*  
 — backwards, *bāya*  
 back of the head, *kyēyā*  
 (*f.*)  
 bad, *mūgū* (*f. mugunyā* ;  
*pl. miyāgū*)  
 bad, go, *v. lālācē*  
 badness, evil, *mūguntā*  
 (*f.*)  
 bag, *jākā* (*f.*) (*pl. jakun-*  
*kunā*)  
 ball *cūrī* ; *kwallō*  
 banana(s), *ayābā* (*f.*)  
 baobab tree, *kūkā* (*f.*) (*pl.*  
*kūkōkī*)  
 barber, *wānzāmī* (*pl.*  
*wānzāmai*)  
 bastard, *shēgē* (*f. shēgiyā* ;  
*pl. shēgū*)  
 be, *v. zama, nē/cē*  
 bean(s), *wākē*  
 bear child, *v. haihū* (*i/ē*)  
 bear witness, *v. shāidā*  
 beard, *gēmū*  
 beat, *v. bugā, v. būgā* (*i/ē*),  
*v. dōkā* (*i/ē*)  
 beat (drum), *v. kadā*,  
 beating, thrashing, *dūkā*  
 beautiful, *kyākyāwā* (*pl.*  
*kyāwāwā*)  
 because (of), *dōmin/don*  
 because of, *sabō dā/sabōdā*  
 become, *v. zama*  
 bed, *gadō* (*pl. gadājē*)  
 beer, corn, *fitō, giyā* (*f.*)  
 before, *kāmīn/kāfīn*

- beggar, *marōkī* (*f. marō-*  
*kīyā* ; *pl. marōkī*)  
 begin, *v. sōmā, v. fārā*  
 beginning, *farkō, fārī*  
 behind, *bāyan*  
 belongings, *kāyā* (*pl.*  
*kāyāyyakī*)  
 bent over, *sunkwiye*  
 Benue River, *Binuwai* (*f.*)  
 beseech, *v. rōkā*  
 better than, *fī . . . kyāu*  
 better, it would be, *gāra,*  
*gwāmmā*  
 between, *tsākānī*  
 betwixt and between,  
*tsakār tsākānī*  
 bicycle, *kēkē* (*pl. kēkunā*)  
 big, *bābba* (*pl. mānyā*)  
 bigness, *girmā*  
 bird, *tsuntsū* (*f. tsuntsu-*  
*wā* ; *pl. tsuntsāyē*)  
 biscuit, *biskitī* (*pl.*  
*biskitōcī*)  
 bite, *v. cizā* (*i/ē*)  
 black, *baķī* (*f. bakā* ; *pl.*  
*bakāfē*)  
 — blackish, *baķi baķi*  
 — jet-black, *baķi firin/*  
*sidiķ/sil*  
 blackboard, *allō* (*pl. allunā*)  
 blemish, *aibū* (*pl. aibōbī*)  
 blind person, *mākāhō/*  
*mākāfō* (*f. makauniyā* ;  
*pl. mākāfī*)  
 blood, *jini*  
 blow, *v. būsā*
- blow on, *v. hūrā*  
 blue, *shūdī* (*f. shūdiyā* ;  
*pl. shūddā*)  
 boat, *jirgī* (*pl. jirāgē*)  
 body, *jikī* (*pl. jikunā*)  
 boil, *v. tāfasā*  
 — boiled, *tāfasasshē*  
 bone, *kāshī* (*pl. kasūsuwā*)  
 book, *littāfi* (*pl. littāttāfai*)  
 — book cover, *bangō*  
 borrow (other than  
 money), *v. arā* (*i/ē*)  
 bottle, *kwalabā/kwalbā* (*f.*)  
*(pl. kwalābē/kwalabōbī)*  
 bottom, *gindī*  
 boundary, *iyākā* (*f.*)  
 bowl, *kwānō* (metal) (*pl.*  
*kwānōnī*), *kaskō*  
 (earthenware)  
 box, *ākwātī* (*pl. akwātunā*)  
 boy, *yārō* (*pl. yārā*)  
 brave person, *jārūmī* (*f.*  
*jārūmā* ; *pl. jārūmai*)  
 bread, *burōdī/brōdī*  
 break (a stick), *v. karyē*  
 breasts, *māmā*  
 bride, *amaryā* (*f.*)  
 bridegroom, *angō*  
 bridge, *gadā* (*f.*)  
 bridle, *linzāmī* (*pl.*  
*linzāmai*)  
 bring, *v. kāwō*  
 broom, *tsintsiyā* (*f.*) (*pl.*  
*tsintsiyōyī*)  
 broth, *rōmō*



brother, *dan'uwā* (pl. *'yan'uwā*)  
 brother, half, *dan'ubā* (pl. *'yan'ubā*)  
 brother, younger, *fanē* (pl. *kānnē*)  
 bucket, *gūgā* (pl. *gūgunā*)  
 build, v. *ginā*, v. *kafā*  
 bull, *sā* (f. *sāniyā*; pl. *shānū*), *bijimī/bājimī* (pl. *bijimai*)  
 burn, v. *kōnā*, v. *kōnē*  
 bush, *dājī*  
 but, *ammā*  
 butcher, *mahāucī* (pl. *mahautā*)  
 butchering, *yankā*  
 butter, *mān shānū*  
 buttocks, *gindī*  
 button, *anīnī* (pl. *anīnai*)  
 buy, v. *sāyā* (i/ē)  
 calabash, *kwaryā* (f.) (pl. *kōrē*)  
 call, v. *kirā*  
 canoe, *jirgī* (pl. *jirāgē*)  
 cap, *hūlā* (f.) (pl. *hūlunā*)  
 care, what do I?, *inā ruwāna?*  
 carefully, *ā hankālī*  
 carry, v. *daukā* (i/ē)  
 cat, *kyānwā* (f.) (pl. *kyanwōyī*)  
 catch, v. *kāmā*  
 cause, *dālīlī* (pl. *dālīlai*)  
 cement, *simintī/sumuntī*

centre, *tsakiyā/tsakā* (f.)  
 certain, be, v. *tabbātā*  
 chair, *kujērā* (f.) (pl. *kùjērū*)  
 chance, *dāmā* (f.)  
 change, v. *sākē*  
 change, *canjī*  
 character, *hall*  
 — good, *kirki*  
 characterize, v. *fayē*  
 chase away, v. *kōrā* (i/ē)  
 chat, v. *gānā*  
 chattering, *sūrūtū*  
 chatting, *tādī*  
 cheap, it is, *yā yi arāhā*  
 cheapness, *arāhā*  
 cheat, v. *cūtā* (i/ē)  
 chief, *sarki* (pl. *sarākunā*)  
 child, *yārō* (f. *yārinyā*; pl. *yārā*)  
 childishness, *yārāntakā* (f.)  
 chin, *hašā* (f.)  
 citrus, *lēmō/lēmū*  
 city, *birnī* (pl. *birānē*)  
 clan, *zūriyā* (f.)  
 clerk, *ākāwū* (pl. *akāwunā*)  
 — head clerk, *bābban ākāwū*  
 cleverness, *wāyō*  
 climb, v. *hau*, v. *hayē*  
 close, v. *rufē*  
 close (to), *kusa* (dā)  
 cloth (body), *zanē* (pl. *zannuwā*)  
 — (imported), *yādī*  
 clothes, *tufāfī* (sing. *tufā*)

cloud (rain), *girgijē* (pl. *gizāgizai*)  
 coffee, *kōfi*  
 coldness (dry), *dārī*  
 — coldness (damp), *sanyī*  
 collect, v. *tārā*  
 colour, *launī* (pl. *launōnī*)  
 come, v. *zō*  
 coming, *zuwā*  
 come out, v. *fitō*  
 commoner, *talākā* (pl. *talakāwā*)  
 compare, v. *kwatāntā*  
 complaint, *kūkā*, *kārā* (f.)  
 concerning, *bātun*  
 confirm, v. *tabbātā*  
 — confirmed, *tābbātaccē*  
 continue, v. *cigāba*  
 controversy, *jāyayyā* (f.)  
 conversation, *tādī*, *bātū*  
 cook, v. *daḡā*  
 cooked, *dāfaffē*  
 — be cooked, v. *dāfu*  
 cooking-pot, *tukunyā* (f.) (pl. *tukwānē*)  
 corn (guinea), *dāwā* (f.), *hatsī*  
 correct(ly), *daidai*, *sōsai*  
 country, *kasā* (f.) (pl. *kasāshē*)  
 courtier, *bāfādā/bāfādē* (pl. *fādāwā*)  
 cow, *sāniyā* (f.)  
 co-wife, *kishiyā* (f.) (pl. *kishiyōyī*)  
 cowrie shell, *wurī* (pl. *kudī*)  
 crime, *lāifi* (pl. *laifōfi*)  
 cross, v. *kētārē*, *hayē*  
 crow, *hānkākā* (pl. *hānkāki*)  
 crowing (of cock), *cārā* (f.)  
 crying, *kūkā*  
 cunning, *wāyō*  
 cure, v. *warkar* (dā), v. *warkē*  
 custom, *āl'adā* (f.) (pl. *āl'ādū*)  
 dance, *rawā* (m. or f.) (pl. *rāye-rāyē*)  
 darkness, *duhū/dufū*  
 daughter, *'yā* (f.), *dīyā* (f.)  
 dawn, *āsūbā/āsūbāhī/sūbāhī*  
 dawn, v. *gārī yā wāyē*  
 day (period of daylight), *rānā* (f.)  
 — (twenty-four hours), *kwānā* (f.) (pl. *kwānāki*)  
 day after tomorrow, *jībi*  
 day before yesterday, *shēkaranjiyā*  
 deaf and dumb, *bēbāntakā* (f.)  
 deaf-mute, *bēbē* (f. *bēbiyā*; pl. *bēbāyē*)  
 dear, it is, *yā yi tsādā*  
 debt, *bāshī*  
 — incur a debt, v. *ci bāshī*  
 December, *Dizambā* (f.)  
 depose, v. *fitar/fid dā*  
 descend, v. *sāuka*

descendants, *zùriyà* (f.)  
 despondent, *jùrum*  
 despondently, *sùkùkù*  
 deteriorate, v. *lālācē*  
 diarrhoea, *zāwō*  
 die, v. *mutù*, v. *rāsu*, v.  
*hālakā*  
 different, *dāban*  
 difficulty, *wūyā* (f.)  
 — with difficulty, *dā kyar*  
 dip out, v. *kwāsā* ; *dēbō*  
 direction, *wajē*  
 disciple, *ālmājirī* (f. *ālmā-  
 jirā* ; pl. *ālmājirai*)  
 disease, *cūtā* (f.)  
 dish, *tāsā* (f.) (pl. *tāsōshī*)  
 dislike, v. *ki*  
 dispute, *jāyayyā* (f.)  
 distance, *nīsā*  
 divide, v. *rabā*  
 do, v. *yi*  
 doctor, *likitā* (pl. *likitōcī*)  
 dog, *kārē* (pl. *karnukā*)  
 donkey, *jākī* (f. *jākā* ; pl.  
*jākunā*)  
 door, *kōfā* (f.) (pl. *kōfōfi*)  
 doubt, *shakkā* (f.)  
 — doubtless, *bā shakkā*  
 dozen, *dōzin*  
 drink, v. *shā*  
 driver, *dirēbā*  
 drizzle, *yayyafi*  
 drummer, *makādī* (pl.  
*makādā*)  
 drum stick, *makadī* (pl.  
*mākādai*)

dry, v. *būshē*  
 dry season, *rānī*  
 each other, *jūnā*  
 ear, *kūnnē* (pl. *kunnuwā*)  
 early (very), *dā wuri-wuri*,  
*tun dā wuri*  
 early start (of a trip),  
*sāmmakō*  
 earth, country, *kasā* (f.)  
 (pl. *kasāshē*)  
 easiness, *saukī*  
 east, *gabās*  
 easy, it is, *yanā dā saukī*  
 eat, v. *ci*  
 — eat up, v. *cīnyē*  
 edge, *bāki* (pl. *bākunā*)  
 education, *ilmī/illmī*  
 effort, *āniyā/niyyā* (f.),  
*kōkari*  
 egg(s), *kwaī*  
 elder brother, *wā* (pl.  
*yāyyē*)  
 — elder sister, *yā* (f.) (pl.  
*yāyyē*)  
 elephant, *giwā* (f.) (pl.  
*giwāyē*)  
 end, v. *kārē*  
 England, *Ingilā* (f.)  
 enter (there), v. *shiga*  
 — (here), v. *shigō*  
 erect, v. *kafā*  
 error, *kuskurē*  
 establish, v. *kafā*  
 estimate, v. *kwatāntā*  
 Europe, *Tūrai* (f.)

European person, *Bātūrē*  
 (f. *Bātūriyā* ; pl.  
*Tūrāwā*)  
 evening, late, *mārāicē*  
 ever, to have, v. *tafā*  
 every, *kōwānē* (f. *kōwacē* ;  
 pl. *kōwāfānnē*)  
 everyone, *kōwā*  
 everything, *kōmē*  
 evil, *mūgū* (f. *mugunyā* ;  
 pl. *miyāgū*), *mūguntā* (f.)  
 exact(ly), *sōsai*, *daidai*  
 examination, *jarrābāwā*  
 (f.)  
 — to pass an examination,  
*ci jarrābāwā*  
 — to take an examination,  
*yi jarrābāwā*  
 excel, v. *fi*  
 except, *sai*  
 excrement, *kāshī*  
 excuse me !, *gāfarā*  
 expel, v. *fitar/fid dā*  
 expensiveness, *tsādā* (f.)  
 experienced person, *tsōfon*  
*hannū*  
 expert, *gwānī* (f. *gwānā* ;  
 pl. *gwanāyē*)  
 extremely, *kwarai dā*  
*gaskē*  
 eye, *idō* (pl. *idānū*)  
 fable, *tātsūniyā* (f.) (pl.  
*tātsūniyōyī*)  
 face, *fuskā* (f.) (pl.  
*fuskōkī*)  
 fairness, *ādalcī*  
 fall short, v. *kāsā*  
 fall v. *fādī*  
 — fall into, v. *fādā*  
 — fall on, v. *aukā*  
 family, *iyālī*, *zūriyā* (f.)  
 famine, *yunwā* (f.)  
 far away, *dā nīsa*  
 farm, *gōnā* (f.) (pl. *gōnāki*)  
 v. *yi nōmā* ; v. *nōmā* (i/ē)  
 — farmer, *manōmī* (pl.  
*manōmā*)  
 — farming, *nōmā*  
 father, *bāba*, *ūbā* (pl.  
*ūbānnī*)  
 father-in-law, *sūrukī*  
 fault, *lāifi* (pl. *laifōfi*), *aibū*  
 (pl. *aibōbī*)  
 fear, *tsōrō*  
 feast, *jībī*  
 feather(s), *gāshī*  
 February, *Fābrairū*  
 feed, v. *ciyar/ci dā*  
 feel, v. *ji*  
 female, *tamātā*  
 ferrying, *fitō*  
 fetish, *tsāfi*  
 fever, *zāzzāfi*  
 few, *kādan*  
 fez, *dārā* (f.)  
 fighting, *fādā*  
 fill, v. *cikā*  
 fine !, *yāuwā/yāuwa* !  
 finish, v. *gamā*, *kārē*  
 find (by chance), v. *tsintā*  
 (i/ē), v. *tsincē*

finger, *yātsà* (pl. *yātsōtsi*)  
 finish, v. *kārè*  
 fire, *wutā* (f.), *gòbarā* (f.)  
 first, *na/ta farkō*  
 five kobos, *sīsì*  
 florin, *fātakā*, *dalā* (f.) (pl. *dalōlì*)  
 flour, *gārì*  
 fold, v. *naḍā*  
 follow, v. *bi*  
 food, *ābinci*  
 fool, *wāwā* (pl. *wāwāyē*)  
 forest, *bakin dāji*  
 forget, v. *māntā*  
 — forgetful person, *māntau*  
 formerly, *dā*  
 fourth day hence, *cittā*  
 fragment, *guntū* (pl. *guntāyē*)  
 France, *Fārānsā* (f.)  
 Frenchman, *Bāfārānsi* (f. *Bāfārānsiyā* ; pl. *Fārānsāi*)  
 Friday, *Jumma'a* (f.)  
 friend, *ābōki* (f. *ābōkiyā* ; pl. *ābōkai*)  
 friendship, *aminci*  
 frightening, *ban tsorō*  
 frog, *kwādō* (pl. *kwādī*)  
 front, *gābā*  
 — in front, *gāba*  
 — in front of, *gāban*  
 Fulani person, *Bāfilācē* (f. *Bāfilātā* ; pl. *Filāni*)  
 full, become, v. *cika*

gather, v. *tārā*  
 — be gathered, *tāru*  
 get, v. *sāmū*  
 get down, v. *sāuka*  
 get up, v. *tāshi*  
 girl, *yārinyā* (f.) (pl. *'yam māta*)  
 girl (nubile), *būdurwā*  
 give, v. *bā/bā*, v. *bāyar*  
 give back, v. *mayar/mai(dā)*  
 gleaning, *kālā*  
 go, v. *tāfi*, v. *jē*  
 go around, v. *kēwāyā*  
 go out, v. *fiṭa*  
 goat, *ākwiya* (f.) (pl. *awāki*)  
 God, *Allā/Allāh*  
 gold, *zīnāriyā* (f.)  
 good !, *dā kyāu* !  
 — goodness, *kyāu*  
 goodness ! good heavens !  
*tabdī* !  
 gown, *rigā* (f.) (pl. *rigunā*)  
 grab, v. *zarē*  
 grandchild, *jīkā* (pl. *jīkōki*)  
 granddaughter, *jīkanyā*  
 grandfather, *kākā* (pl. *kākāni*)  
 grandmother, *kākā* (pl. *kākāni*)  
 grass, *ciyāwā* (f.) (pl. *ciyāyī*)  
 grasshopper, *fārā* (pl. *fārī*)  
 gratitude, *gōdiyā* (f.)  
 grazing, *kiwō*  
 grease, *māi*

great-grandchild, *tāḡā*  
*kunnē*  
 — great-great-grandchild,  
*tāttāḡā kunnē*  
 greed, *kwāḍāyī*  
 green, *kōrē* (f. *kōriyā* ; pl. *kwārrā*)  
 — bright green, *kōrē shar*  
 greet, v. *gayar/gai dā*  
 greetings, *gaisuwa* (f.),  
*barkā* (f.)  
 ground, on the, *kasā*  
 groundnut(s), peanut(s),  
*gyādā* (f.)  
 guava, *gwēbā*  
 guest, *bākō* (f. *bākwā* ; pl. *bāki*)  
 hair, *gāshī*  
 half, *rabī*  
 half-kobo, *sisin kwabō*,  
*dārī*  
 half-sister, *'yar'ubā*  
 hand, *hannū* (pl. *hannāyē*)  
 hand, on the other, *dai*, *fa*,  
*mā*  
 handle (hoe, axe), *kōtā* (f.)  
 (pl. *kōtōci*)  
 handsome, *kyākkayāwā* (pl. *kyāwāwā*)  
 happen, v. *fāru*, v. *āuku*  
 — happen on, v. *yi arbā*  
 happiness, *farin ciki*  
 hardness, *taurī*  
 harvest, v. *gīrbā* (i/ē)  
 harvest season, *kākā* (f.)

hat, *hulā* (f.) (pl. *hulunā*)  
 hatchet, *gātari* (pl. *gāturā*)  
 hatred, *kīyayyā* (f.), *kī*  
 Hausa person, *Bāhaushē*  
 (f. *Bāhaushiyā* ; pl. *Hāusāwā*)  
 hawk, *shāhō* (pl. *shāhunā*)  
 head, *kāi* (pl. *kawunā*)  
 — headache, *cīwōn kāi*  
 health, *lāfiyā* (f.)  
 — healthy, *lāfiyayyē*  
 heap up, v. *kasā*  
 hear, v. *ji*  
 heart, *zūciyā* (f.) (pl. *zūciyōyi*)  
 heat, *zāfi*  
 heaven, *samā*  
 heaviness, *nauyi*  
 heels, take to one's, v.  
*shēkē/zūrā dā gudū*  
 help, v. *tāimakā* (i/ē)  
 — help, *tāimako*  
 hen, *kāzā* (f.) (pl. *kāji*)  
 herd (of animals), *garkē*  
 here, *nan/nān/nān*  
 here is . . . , *gā . . .*  
 heron, *zalōē*  
 hide, v. *ḡōyē*  
 hide, skin, *fātā* (f.) (pl. *fātū*)  
 highway robber, *mafāshī*  
 (pl. *mafāsā*)  
 hoe, *fartanyā* (f.) (pl. *fartanyōyi*) ; *garmā* (f.)  
 (pl. *garēmanī*)



hold, *v.* riġē  
 hole, *rāmī* (*pl.* *rāmunā*)  
 honesty, *kirki*  
 honour, *girmā*  
 hoping, *fātā*, *bēgē*  
 horn, *kāhō/kāfō* (*pl.* *kāhōnī*)  
 horse, *dōkī* (*pl.* *dawāki*)  
 hospital, *asibitī* (*pl.* *asibitōcī*)  
 hot season, *bazarā* (*f.*)  
 hour, *awā* (*f.*) (*pl.* *awōwī*)  
 house, *gidā* (*pl.* *gidājē*)  
 — householder, *māi gidā*  
 how, *yaddā/yāddā*  
 how?, *kākā?*, *yāyā?*  
 how many?/how much?  
*nawā?*  
 however, *dai*  
 however, *kōyāyā*  
 however many, *kōnawā*  
 human being, *dan Adām*  
 (*pl.* *'yan Adām*)  
 human nature, *mūtūntakā*  
 (*f.*)  
 hundred, *dāri*  
 hunger, *yunwā* (*f.*)  
 hungry, be, *v.* *ji yunwā*  
 hunter, *mahārbī* (*pl.* *mahārbā*)  
 husband, *mijī* (*pl.* *mazā*),  
*māi gidā*  
 hut, *dāki* (*pl.* *dākunā*)  
 hut, made of grass, *bukkā*  
 (*f.*) (*pl.* *bukkōki*)

hyena, *kūrā* (*f.*) (*pl.* *kūrāyē*)  
 hypocrite, *munāfūki* (*f.* *munāfūkā*; *pl.* *mūnāfūkai*)  
 idol, *tsāfi*  
 if, *idan/in*, *dā*  
 ignorance, *rashin sanī*  
 ignore, *v.* *kyālē*  
 illness, *cīwō*, *cūtā* (*f.*)  
 imitate, *v.* *kwāikwayā* (*i/ē*),  
*v.* *kwatantā*  
 immediately, *nan dā nan*,  
*yānzū-yānzū*  
 important people, *mānya-*  
*mānyā*  
 impossible, be, *v.* *fāskarā*  
 (*i/ē*)  
 impudence, *shēgāntakā* (*f.*)  
 in, (*ā*) *cikin*, *ā*  
 increase, *v.* *kārā*  
 indeed, *kām*  
 indication, *ālāmā/hālāmā*  
 (*f.*) (*pl.* *ālāmāi*)  
 inexpensiveness, *ārāhā*  
 information, *lābārī* (*pl.* *lābārū*)  
 informer, *magāyī*  
 inhabitants, *'yan kasā*  
 inherit *v.* *gādā*, *v.* *gājē*  
 injection, *ālūrā* (*f.*) (*pl.* *ālūrai*)  
 injure, *v.* *cūtā* (*i/ē*)  
 ink, *tāwadā* (*f.*)  
 inside, *cikī*, (*ā*) *cikin*

instead of, *māimakon*  
 intelligence, *hankālī*  
 iron, *kartē*  
 jackal, *dilā*  
 jam, *v.* *kākārē*  
 joking, *wāsā* (*pl.* *wāsānnī*)  
 journey, *tāfiyā* (*f.*)  
 judge, *ālkālī/ālkālī* (*pl.* *ālkālai/ālkālai*)  
 judgement, pronounce, *v.* *yankē shārī'ā*  
 July, *Yūli*  
 jumping, *tsallē*  
 June, *Yūnī*, *Jun*  
 just person, *ādālī* (*pl.* *ādālai*)  
 justice, *ādalcī*, *shārī'ā* (*f.*)  
 Kano person, *Bākanē/*  
*Bākanō* (*f.* *Bākanūwā*;  
*pl.* *Kanāwā*)  
 keep on (doing), *v.* *dingā*,  
*v.* *riġā*  
 key, *mabūdī* (*pl.* *mabūdai*)  
 khaki cloth, *kākī*  
 kill, *v.* *kashē*  
 kind, *irī*  
 — all kinds, *irī-irī*  
 kindness, *ālhērī*, *ālbarkācī*  
 king, *sarkī* (*pl.* *sarākunā*)  
 kitchen, *madafā/madafī*  
 (*pl.* *madāfai*)  
 knife, *wukā* (*f.*) (*pl.* *wukāfē*)  
 knock over, *v.* *tūrē*

know, *v.* *sanī/san*  
 knowledge, *ilmī/ilimī*  
 known, *sānannē*  
 kobo, *kwabō* (*pl.* *kwābbai*)  
 kolanut, *gōrō*  
 labourer, *lēburā* (*pl.* *lēburōrī*)  
 lack, *v.* *rasā*, *rashī*  
 Lagos, *Ikko*  
 lamp, *fitilā* (*f.*) (*pl.* *fitilū*)  
 language, *harshē* (*pl.* *harsunā*)  
 lantern, *fitilā* (*f.*) (*pl.* *fitilū*)  
 late, be, *v.* *mākarā*  
 latecomer, *mākārau*  
 lateness, *lattī*  
 later, till, *sai an jīmā*  
 laughter, *dāriyā* (*f.*)  
 lavatory, *bāyan gidā*  
 lawcourt, *shārī'ā* (*f.*) (*pl.* *shārī'ō'ī*), *mahukuntā*  
 (*f.*) (*pl.* *māhūkuntai*)  
 lay down, *v.* *kwantar* (*dā*)  
 learner, *makōyī* (*f.* *makō-*  
*yiyā*; *pl.* *makōyā*)  
 leather worker, *bādūkū* (*pl.* *dūkāwā*)  
 left, *hagū*  
 — to the left, *hagu*  
 length, *tsawō*  
 lest, *kadā/kār*  
 let, allow, *v.* *barī/bar*  
 letter, *wāsīkā/wāsīkā* (*f.*)  
 (*pl.* *wāsīkū*)



liar, **makaryaci** (f.  
**makaryaciya** ; pl.  
**makaryata**)  
 lie, **karya** (f.) (pl. **karyace-  
 karyace**)  
 lie down, v. **kwanta**  
 life, **rāi** (pl. **rāyuka**)  
 lift, v. **dagā**  
 light (fire), v. **hura**  
 like, v. **sō**  
 like, **kamar**  
 limit, **iyaka** (f.)  
 lip, **lēfē** (pl. **lēfunā**)  
 little, **karami** (f. **karamā** ;  
 pl. **kanānā**), **kanānē** (f.  
**kanānūwā** ; pl.  
**kanānā**)  
 — a little, **kadan**  
 live, v. **zama**  
 lizard, **kadangarē** (pl.  
**kadangarū**)  
 load, **kāyā** (pl. **kāyayyaki**)  
 loan (money), **bāshi**  
 — (not money), **arō**  
 lock, v. **kullē**  
 locust, **fārā** (f.) (pl. **fārī**)  
 loincloth, **bantē**  
 long, **dōgō** (f. **dōguwā** ; pl.  
**dōgāyē**)  
 look (at), v. **dubā**  
 — look everywhere, v.  
**duddubā**  
 look for, v. **nēmā** (i/ē)  
 looking at, **kallō**  
 lot, **rābō**  
 love, v. **sō**

luck, **sā'ā** (f.)  
 lunatic, **mahaukaci** (f.  
**mahaukaciya** ; pl.  
**mahaukātā**)  
 machine, **kēkē** (pl. **kēkunā**)  
 madman, **mahaukaci** (f.  
**mahaukaciya** ; pl.  
**mahaukātā**)  
 madness, **haukā**  
 make, v. **yi**  
 malaria, **zazzāfī**  
 male, **namijī** (pl. **mazā**)  
 man, **mūtūm** (pl. **mutānē**)  
 mango(es), **mangwarō**  
 many, **dā yawā**  
 March, **Māris** (f.)  
 mare, **gōfiyā** (f.)  
 market, **kāsuwā** (f.) (pl.  
**kāsuwōyī**)  
 marriage, **aurē**  
 marriage feast, **angwanci**  
 marry, v. **aurā** (i/ē)  
 marsh, **fadamā** (f.) (pl.  
**fadamōmī**)  
 matchet, **addā** (f.) (pl.  
**addunā**)  
 matter, **bātū**  
 matter, it doesn't, **bā kōmē**  
 May, **Māyū** (f.)  
 meal, **jībī**  
 measure, v. **gwadā**, v. **aunā**  
 measuring stick, **magwaji**  
 (pl. **magwāḍai**)  
 meat, **nāmā**

mechanic, **mākānikī** (pl.  
**mākānikai**)  
 meddlesomeness, **kāram-  
 bānī**  
 medicine, **māgānī** (pl.  
**māgungunā**)  
 meet, v. **haḍu**, v. **sādu**  
 — (with), v. **gāmu** (dā)  
 memory, **tūnānī**  
 merchant, **attājirī** (pl.  
**attājirai**)  
 mercy, **jīn kai**  
 — have, v. **ji kai**  
 merely, **kawai**  
 metal, **karfē** (pl. **karāfā**)  
 middle, **tsakiyā/tsakā** (f.)  
 milk, **madarā** (f.)  
 millet, **gērō**  
 million, **zambār dubū**,  
**milīyān**  
 minister, **ministā** (pl.  
**ministōci**)  
 misfortune, **hāsārā** (f.)  
 mistake, **kuskurē**  
 Monday, **Littinīn** (f.)  
 money, **kudī**  
 monkey, **birī** (pl. **birai**)  
 month, **watā** (pl. **watānnī**)  
 — last month, **watān jiyā**,  
**watān dā ya wucē**  
 — next month, **watān gōbe**,  
**watā mai zuwā**  
 moon, **watā** (pl. **watānnī**)  
 morning, **sāfē**, **sāfiyā** (f.)  
 mother, **māmā** (f.), **uwā**  
 (f.)

mother-in-law, **sūrukā** (f.)  
 motor, **mōtā** (f.) (pl.  
**motōci**)  
 — motor boy, **kāren mōtā**  
 mount, v. **hau**, v. **hayē**  
 mountain, **dūtsē** (pl.  
**duwātsū**)  
 mouse, **ḡērā** (pl. **ḡērāyē**)  
 mouth, **bāki** (pl. **bākunā**)  
 Mr., **mālām** (f. **mālāmā** ;  
 pl. **mālāmai**)  
 much, **dā yawā**  
 multitude, **tulī**  
 must, **dōlē**, **tīlās**  
 nakedness, **tsirārā** (f.)  
 name, **sūnā** (pl. **sūnāyē**)  
 namely, **wātō**  
 nape of the neck, **kyēyā** (f.)  
 Native Administration,  
**en'ē** (pl. **en'ē-en'ē**)  
 near (to), **kusa** (dā)  
 necessity, of, **tīlās**  
 neck, **wuyā** (pl. **wuyōyī**)  
 need, **bukātā** (f.) (pl.  
**bukātū**)  
 needle, **allurā** (f.) (pl.  
**allūrai**)  
 new, **sābō** (f. **sābuwā** ; pl.  
**sābābbī**)  
 — brand new, **sābō ful**  
 news, **lābārī** (pl. **lābārū**)  
 — I have good news,  
**albishirī**  
 nevertheless, **duk dā hakā**  
 next, **mai zuwā**

next day, *kāshègàrì*  
 Niger River, *Kwārà* (*f.*)  
 night, *darē*  
 — at night, *dà* (*dād*) *darē*  
 night, spend the, *v. kwāna*  
 ninepence, *nai*  
 no, *ā'ā*  
 nonsense!, *habā*  
 north, *arēwā*  
 — due north, *arēwā sak*  
 — north-east, *arēwā masò*  
*gabās*  
 — northward, *arēwā*  
 — north-west, *arēwā masò*  
*yamma*  
 not, *bā . . . ba, bā . . . ba*  
 notice, take notice of, *v.*  
*kulā* (*dā*)  
 November, *Nūwambā* (*f.*)  
 now, *yānzū*  
 nuisance, *kārāmbānī*  
 obtain, *v. sāmū/sāmā* (*i/ē*)  
 occupation, *sāna'ā* (*f.*) (*pl.*  
*sana'ō'i*)  
 October, *Ōktobā* (*f.*)  
 of, *na/ta, -n/-r*  
 of course!, *mānā!*  
 offer (bargaining), *v. tayā*  
 office, *ōfis* (*pl. ōfisōshī*)  
 oil, *māi*  
 old, *tsōfō/tsōhō* (*f. tsō-*  
*fuwā*; *pl. tsōfāfi*)  
 — become old, *v. tsūfa*  
 one, *ḍaya, gūdā*  
 — one only, *ḍaya tak*

once, at, *nan dà nan*  
 only, *kaḍai, kawāi, kurūm*  
 open, *v. būdē*  
 opportunity, *dāmā* (*f.*)  
 or, *kō*  
 order, *dōkā* (*f.*) (*pl.*  
*dōkōkī*)  
 order, in order to, *dōmin/*  
*don*  
 outside, *wāje*  
 padlock, *kwādō* (*pl. kwādī*)  
 pain, *cīwō, zāfi*  
 palm tree (deleb), *giginayā*  
*(f.)*  
 palm (of hand), *tāfi*  
 paper, *takardā* (*f.*) (*pl.*  
*tākardū*)  
 parent, *mahāifi* (*f. mahai-*  
*fiyā*; *pl. mahāifa*)  
 parents, *iyāyē*  
 parents-in-law, *sūrūkai*  
 part from, *v. rābu dà*  
 pass (by), *v. wucē, v. shigē*  
 — exam, *v. ci*  
 passenger, *fasānjā* (*pl.*  
*fasanjōjī*)  
 path, *hanyā* (*f.*) (*pl.*  
*hanyōyī*)  
 patience, *hākurī*  
 patient, be, *v., hākurā*  
 pay, *v. biyā*  
 peasant, *talākā* (*pl.*  
*talakāwā*)  
 pen, *ākalāmī* (*pl. alka-*  
*lumā*)  
 pencil, *fensir* (*pl. fensirōrī*)

perforce, *dōlē, tilās*  
 perhaps, *watākilā/wata-*  
*kilā/kilā*  
 perish, *v. hālakā*  
 person, *mūtūm* (*pl. mutānē*)  
 perspiration, *gūmī*  
 petrol, *māi*  
 pick up, *v. ḍaukā* (*i/ē*)  
 pig, *āladē* (*pl. āladai*)  
 pile, *v. kasā*  
 pilgrimage, *hajī*  
 pinch, *v. matsā*  
 pitcher, *tūlū* (*pl. tūlūnā*)  
 place, *wurī* (*pl. wurārē*)  
 place, *v. ajiyē, v. sā*  
 plan, *dābārā* (*f.*) (*pl.*  
*dābārū*)  
 plant, *v. shūkā*  
 plate, *tāsā* (*f.*) (*pl. tāsōshī*)  
 play, playing, *wāsā* (*pl.*  
*wāsānnī*)  
 please, *don Allā*  
 pleasantness, *dādī*  
 plenty, *yawā*  
 plough, *gārmā* (*f.*) (*pl.*  
*garēmanī*)  
 pocket, *āljiḥū/āljiḥū* (*pl.*  
*āljiḥunā*)  
 poem, *wāfā* (*f.*) (*pl.*  
*wāfōkī*)  
 policeman (Government),  
*ḍan sādā* (*pl. 'yan*  
*sādā*)  
 — (N.A.), *ḍan dōkā* (*pl.*  
*'yan dōkā*)  
 polish, *v. gōgā*

porridge, *tuwō*  
 possible, be, *v. yīwu*  
 post office, *gidan wāyā, fās*  
*ōfis*  
 pot (cooking), *tukunā* (*f.*)  
*(pl. tukwānē), kaskō*  
 potato(es), *dānkālī*  
 pound, *₦2, fām* (*f.*)  
 pour, *v. zubā*  
 — pour away, *v. zubar/zub*  
*(dā)*  
 praise God!, *āhamdūlillāhī*  
 prayers (Muslim), *sallā*  
 prefer, *v. fi sō*  
 pregnancy, *cikī*  
 prepare, *v. shiryā*  
 prevent, *v. hanā*  
 prevention, *rigākafī*  
 previously, *dā*  
 primary school, *fīramārē*  
 probably, *watākilā*  
 profession, *sāna'ā* (*f.*) (*pl.*  
*sana'ō'i*)  
 prosperity, *arzikī/azzikī*  
 prosperous, become, *v.*  
*arzūtā*  
 pull, *v. jā, v. jāwō*  
 pull out, *v. cirē, v. zārē*  
 pumpkin, *kābēwā* (*f.*) (*pl.*  
*kābēyī*)  
 punishment, *hōrō*  
 pupil, *ālmājirī* (*f. ālmā-*  
*jirā*; *pl. ālmājirai*)  
 push, *v. tūrā*  
 — over, *v. tūrē*  
 put, *v. ajiyē, v. sā*

put down, *v. saukar* (dà)  
 put on (clothes), *v. jità*  
 quarrel, *fadà*  
 quarter, *kwatà* (f.)  
 question, *tàmbayà* (f.) (pl. *tambayōyi*)  
 quickly, *maza, dà saurì*  
 rabbit, *zōmō* (pl. *zōmāyē*)  
 rain, *ruwan samà*  
 rainy season, *dāmunā* (f.)  
 raise, *v. dagà*  
 rank, high, *martabà* (f.)  
 ransom, *v. fānsā* (i/ē)  
 rat, *ḡērā* (pl. *ḡērāyē*)  
 raw, *danyē* (f. *danyā*; pl. *danyū*)  
 read, *v. karāntā*  
 reading, *kārātū*  
 really?, *āshē?*  
 reap, *v. girbā* (i/ē)  
 reason, *dālilī* (pl. *dālilāi*)  
 receipt, *rāsiti, rāsīt*  
 receive, *v. kārōā* (i/ē)  
 recently, *dāzu*  
 recover (illness), *v. warkà, v. warkē*  
 red, *jā* (pl. *jājāyē*)  
 — reddish, *ja-ja*  
 — bright red, *jā wur/jir/zur*  
 redeem, *v. fānsā* (i/ē)  
 reduce, *v. ragē, v. sawwākē, v. saukākē*  
 reduction, *ragī*  
 refuse, *v. fi*  
 regarding, *bātun*

relationship, *zūmuntā* (f.)  
 relatives, *dangī*  
 reliability, *aminēi*  
 remain, *v. saura*  
 — remainder, *saurā*  
 remedy, *māgānī*  
 remember, *v. tunā*  
 — remembering, *tūnānī*  
 remove, *v. kau/kawad dà; dēbē, v. kwāshē, v. fitar/ fid dà*  
 repair, *v. gyārā, v. gyārtā*  
 repeat (word), *sàkē fādā*  
 replace, *v. mayar/mai* (dà)  
 representative, *wākīlī* (pl. *wākīlai*)  
 request, *v. rōkā; (n.) rōkō*  
 rest, *hūtū, v. hūtā*  
 — resting, *hūtāwā* (f.)  
 restore, *v. kōmar dà*  
 return (here), *v. dāwō*  
 — (there), *v. kōmā*  
 reward, *lādā*  
 rice, *shinkāfā* (f.)  
 riding, *hawā*  
 right, to the, *dāma* (f.)  
 righteous person, *ādālī* (pl. *ādālai*)  
 ring, *zōbē* (pl. *zōbbā*)  
 ripen, *v. nūna*  
 river, *kōgī* (pl. *kōgunā*)  
 road, *hanyā* (f.) (pl. *hanyōyi*)  
 rock, *dūtsē* (pl. *duwātsū*)  
 roofing pan (material), *kwānō* (pl. *kwānōnī*)

room, *dāki* (pl. *dākunā*)  
 rope, *igiyā* (f.)  
 rub, *v. gōgā*  
 rule, *dōkā* (f.) (pl. *dōkōki*)  
 rumour has it that . . ., *wai*  
 run, *v. gudū*  
 — running, *gudū*  
 saddle, *sirdi* (pl. *sirādā*)  
 sadness, *bakin ciki*  
 safety, *lāfiyā* (f.)  
 said, it is said that . . ., *wai*  
 sale, no!, *ālbarkā*  
 salt, *gishiri*  
 same, all the, *duk daya*  
 sandal, *tākālmī* (pl. *tākālmā*)  
 Saturday, *Asabār* (f.), *Sāti*  
 say, *v. cē, v. fādā* (i/ē)  
 saying, *cēwā*  
 scales, *ma'auni*  
 scheme, *dābārā* (f.) (pl. *dābārū*)  
 school, *makarantā* (f.) (pl. *makarantū, makarantōci*)  
 — school-slate, *āllō* (pl. *allunā*)  
 seated, *ā zaune*  
 secondary school, *sakandārē*  
 secret, in; *ā fōye*  
 see, *v. ganī/gan/ga*  
 see from afar, *v. hāngā* (i/ē)  
 seed, *irī*  
 seek, *v. nēmā* (i/ē)

seize, *v. kāmā*  
 self, *kāi*  
 self-respect, *mutunci*  
 sell, *v. sayar/sai dà*  
 send, *v. āikā* (i/ē)  
 sense, *hankālī*  
 separate, *v. rabā*  
 separation, *rābō/rābuwā* (f.)  
 September, *Sātumbā* (f.)  
 set aside, *v. ajilyē*  
 settle (in place), *v. zaunā*  
 sew, *v. dīnkā*  
 — sewing, *dīnkī*  
 sewing machine, *kēken dīnkī*  
 shade, *inuwa* (f.)  
 share, *rābō*  
 sharp point, *tsīnī* (pl. *tsīnāyē*)  
 sheep, *tunkiyā* (f.) (pl. *tumākī*)  
 ship, *jirgī* (pl. *jirāgē*)  
 shoe, *tākālmī* (pl. *tākālmā*)  
 shoot, *v. hārbā* (i/ē)  
 — shooting, *harbī*  
 short, *gājērē* (f. *gājēriyā; pl. gājērū*)  
 — shortness, *gajertā* (f.)  
 shop, *kāntī* (pl. *kantunā*)  
 shovel, *shēbūr, tēbūr* (pl. *shēburōrī, tēburōrī*)  
 show, *v. nūnā*  
 shut, *v. rufē*  
 sign, *ālāmā/hālāmā* (f.) (pl. *ālāmai*)



silence, *shirū*  
 similarity, *kāmā*  
 sing a song, *v. rērā wāfā*  
 singly, *dai-dai*  
 sister, *'yar'uwā*  
 — older, *yāyā*  
 — younger, *ƙanwā*  
 sit down, *v. zaunā*  
 skill, *gwanintā (f.)*  
 skin, *fātā (f.) (pl. fātū)*  
 sky, *samā*  
 slaughter, *v. yankā, v. yankē*  
 slave, *bāwā (f. bāiwā ; pl. bāyi)*  
 — slavery, *bautā*  
 sleep, *barci*  
 — (sound), *wāwan barci*  
 slightly, *kāfan*  
 slipperiness, *santsi*  
 smallness, *ƙanƙantā (f.)*  
 smoke, *hayāfi*  
 snake, *maciji (pl. macizai)*  
 snap, *v. karyē*  
 snatch, *v. zarē*  
 sneak up on, *v. lafābā*  
 snoring, *minshāri*  
 soap, *sābulū*  
 so-so, *dāma-dāma*  
 so-and-so, *wānē (f. wancē ; pl. su wānē)*  
 sole (foot), *tāfi*  
 son, *dā (pl. 'yā'yā)*  
 song, *wāfā (f.) (pl. wāfōfi)*  
 soon, *an jimā*

sort, *iri*  
 — all sorts, *iri-iri*  
 south, *kudū*  
 sow, *v. shūkā*  
 space, *filī (pl. filāyē)*  
 spear, *māshī (pl. māsū)*  
 speech (political), *laccā (f.)*  
 speech, *māganā (f.) (pl. māganganū)*  
 spend a long time, *v. dadē*  
 spend a time, *v. jimā*  
 spend one day, *v. wuni/yini*  
 splendid !, *yāuwā/yāuwa !*  
 spoil, *v. fātā*  
 spoon, *cōkālī (pl. cōkulā)*  
 squeeze, *v. matsā*  
 stamp (postage), *kān sarki*  
 stand up, *v. tāshi, v. tsayā*  
 stark naked, *ɓutuk*  
 start, *v. sōmā, v. fārā*  
 start out, *v. tāshi*  
 station, *tashā/tēshā (pl. tashōshī)*  
 steal, *v. sātā (i/ē)*  
 stench, *dōyi*  
 stick, *sandā (pl. sandunā)*  
 still, *har yānzū*  
 stomach, *cikī*  
 — stomach ache, *cīwōn cikī*  
 stone, *dutsē (pl. duwātsū)*  
 stool, *kujērā (f.) (pl. kujērū)*  
 storehouse, *ma'ajī (pl. mā'ajiyai)*  
 stop, *v. tsayā*  
 storm, *hadari/hadiri*

story, *lābārī (pl. lābārū)*  
 stove (stone), *murfū/ murhū (pl. murāfū)*  
 stranger, *bākō (f. bākwā ; pl. bāki)*  
 stray, *v. rātsē*  
 strength, *ƙarfi*  
 strolling, *yāwō*  
 strong, *ƙāƙƙarfi (pl. ƙarfiā)*  
 student, *dālībī (pl. dālībai), ālmājirī (f. ālmājirā ; pl. ālmājirai)*  
 study, *v. karantā*  
 — studying, *kāratū*  
 subdue, *v. dannē*  
 sufficient, be, *v. isa*  
 — sufficient, *isasshē*  
 sugar, *sukār*  
 sugarcane, *rākē*  
 sun, *rānā (f.)*  
 Sunday, *Lahādī/Lādī (f.)*  
 sunset, *māgaribā*  
 superior to, *mafi/mafiyi (pl. mafiya)*  
 sure, be, *v. tabbātā*  
 sure, for, *lallē*  
 surpass, *v. fi*  
 surprise, *māmākī (pl. māmakai)*  
 swamp, *fādamā (f.) (pl. fadamōmī)*  
 sweep, *v. shārē*  
 sweetness, *zāfi*  
 swerve, *v. rātsē*  
 swimming, *iyō*

table, *tēbur (pl. tēburōrī)*  
 tailor, *maɗɪnkī (pl. maɗɪnkā)*  
 tall, *dōgō (f. dōguwā ; pl. dōgāyē)*  
 tanner, *majēmī (pl. majēmā)*  
 tattoo marks, *jārīā (f.)*  
 tax, *hārāji*  
 teacher, *mālām (f. mālāmā ; pl. mālāmai), ticā (pl. ticōci)*  
 tear, *v. tsagā*  
 telegram, *wayā (f.) (pl. wayōyi)*  
 telephone, *wayā (f.) (pl. wayōyi)*  
 tell, *v. gayā*  
 ten kobos, *sulē (pl. sulūlukā)*  
 tenth, of a penny, *ānīnī (pl. ānīnai)*  
 termites, *gārā (f.)*  
 test, examination, *jarrā-bāwā (f.)*  
 test, *v. gwadā*  
 thank, *v. gōdē*  
 — thanks, *gōdiyā (f.)*  
 — thank you, *nā gōdē*  
 that, *can/cān/cān*  
 that, *wancān (f. waccān ; pl. wadāncān)*  
 theft, *sātā (f.)*  
 then, *sā'an nan*  
 there, *can/cān/cān*  
 there is/are, *v. ākwai, v. dā*



there is no/not, *v.* **bābù/bā**  
 thief, **ṣārāwò** (*pl.* **ṣārāyī**)  
 thing, **ābù** (*pl.* **abūbuwā**)  
 thinking, **tsāmmānī**, **cā**  
 third, **sulūsi**  
 this, these, **nan/nān/nān**  
 thought, **tsāmmānī**  
 thousand, **alif**, **dubū**,  
**zambār**  
 thrash, *v.* **būgā** (*i/ē*)  
 thrashing, **bugū**  
 three days hence, **gātā**  
 throat, **mākōgwārō**  
 through, **ta**  
 throw, *v.* **jēfā**, *v.* **wurgā**  
 throw at, *v.* **jēfā** (*i/ē*)  
 throw away, *v.* **yar/yā dā**  
 throwing at, **jifā**  
 Thursday, **Ālhāmīs** (*f.*)  
 thus, **hakā**  
 tie, *v.* **ḍaurē**  
 till a farm, *v.* **nōmā** (*i/ē*)  
 time, **lōkaci** (*pl.* **lōkātai**),  
**lotō**, **sā'ā** (*f.*)  
 — from time to time, **lōtō-**  
**lōtō**  
 times, **sau**  
 times, in olden, **zāmānin dā**  
 tin, **gwangwan** (*pl.*  
**gwangwayē**)  
 tired, be, *v.* **gāji**  
 tiredness, **gājiyā** (*f.*)  
 today, **yāu**  
 — today week, **ī ta yāu**  
 together (with), **tāre dā**  
 toilet, **bāyan gidā**

tomorrow, **gòbe** (*f.*)  
 tongue, **harshe** (*pl.*  
**harsunā**)  
 tools, **kāyan aiki**  
 tooth, **haḥōrī** (*pl.* **haḥōrā**)  
 top, **kāi**  
 top, on top of, **ā kām**  
 tortoise, **kunkurū** (*pl.*  
**kunkurā**)  
 touch, *v.* **taṣā**  
 toughness, **taurī**  
 toward, **wajen**, **zuwā**  
 town, **gārī** (*pl.* **garūruwā**)  
 trade, **sāna'ā** (*f.*) (*pl.*  
**sana'ō'ī**)  
 trader (itinerant), **farkē/**  
**falkē** (*pl.* **fatākē**)  
 tradition, **āl'ādā** (*f.*) (*pl.*  
**āl'ādū**)  
 train, **jirgin kasā**  
 trample, *v.* **tattākē**  
 travel, **tāfiyā** (*f.*)  
 tread on, *v.* **tākā**  
 tree, **itācē** (*pl.* **itātuwā**)  
 trouble, **wāhalā** (*f.*)  
 — have trouble, **shā**  
**wāhalā**  
 trousers, **wāndō** (*pl.*  
**wāndunā**)  
 truth, **gāskiyā** (*f.*)  
 Tuesday, **Tālātā** (*f.*)  
 turban, **rawānī** (*pl.*  
**rawunā**)  
 turn, *v.* **jūyā**  
 tyre, **tāyā** (*f.*) (*pl.* **tāyōyī**)

uncle (maternal), **kāwū/**  
**kāwū** (*pl.* **kāwūnai**),  
**rāfānī** (*pl.* **rāfānai**)  
 — (paternal), **bappā/bāba**  
 uncooked, **danyē** (*f.* **danyā**;  
*pl.* **danyū**)  
 underneath, **kārkashin**  
 understand, *v.* **fāhimtā**  
 (i/ē), *v.* **gānē**, *v.* **ji**  
 unit, **gūdā**  
 unless, **sai**  
 unsheath, *v.* **zārē**  
 until, **har**, **sai**  
 upward, **samā**  
 urine, **fitsārī**  
 usefulness, **āmfānī**  
 useless (thing), **wōfī** (*pl.*  
**wōfāyē**)  
 vanish, *v.* **nutsē/nitsē**  
 very much, **kwarai**, **kwarai**  
**dā gāskē**, **ainū(n)**  
 village, **kauyē** (*pl.*  
**kauyukā**)  
 visit, *v.* **zilyartā** (*i/ē*)  
 voice, **muryā** (*f.*) (*pl.*  
**muryōyī**)  
 voyage, **tāfiyā** (*f.*)  
 vulture, **ūngulū** (*f.*) (*pl.*  
**ūngulai**)  
 waist, **iyā gindī**  
 wait for, *v.* **jirā**, *v.* **dākātā**  
 wall, **bangō**  
 wandering, **yāwō**  
 want, *v.* **sō**

wash, *v.* **wankē**  
 watch, **āgōgō** (*pl.* **agōgunā**)  
 water, **ruwā**  
 — drinking water, **ruwan**  
**shā**  
 water-pot, **tūlū** (*pl.* **tūlunā**)  
 way, **hanyā** (*f.*) (*pl.*  
**hanyōyī**)  
 way, by way of, **ta**  
 wealth, **arzikī/azzikī**  
 wealthy person, **mawādācī**  
*(f. mawādāciyā ; pl.*  
**mawādātā)**  
 wear, *v.* **jitā**  
 wedge, **weji/waji**  
 Wednesday, **Lārābā** (*f.*)  
 week, **mākō**, **sātī**  
 weeping, **kūkā**  
 weigh, *v.* **aunā**  
 welcome !, **marābā !**  
 well, **rījīyā** (*f.*) (*pl.* **rījīyōyī**)  
 well !, **āshē !**  
 well . . . , **tō/tō . . .**  
 well-being, **lāfiyā** (*f.*)  
 west, **yāmmā**  
 — westward, **yamma**  
 wet-mix, *v.* **dāmā**  
 what about ?, **fā ?**  
 whatever, **kōmē**  
 when, **lōkacin dā**, **sā'ad dā**  
 when ?, **yāushē ?/yāushe**  
 whenever, **kōyāushē/**  
**kōyāushe**  
 where ?, **inā ?**  
 — where, **indā**  
 wherever, **kō'inā/kōlnā**

- whether, *kō*  
 which, *wandā* (*f. waddā* ;  
*pl. wadāndā*)  
 which ?, *wàné* ? (*f. wàcè* ;  
*pl. wadānnè*)  
 while, after a, *an jimā*, *jim*  
*kāfan*  
 white, *farī* (*f. farā* ; *pl.*  
*farārē*)  
 — snow-white, *farī fat*  
 who, whom, *wandā* (*f.*  
*waddā* ; *pl. wadāndā*)  
 who ?, *wā/wānēnē* ? (*pl. su*  
*wā* ?)  
 whoever, *duk wandā*  
 whoever, *kōwānēnē* (*f.*  
*kōwācēcē*)  
 why ?, *dom mē* ?  
 why !, *ai* !  
 wife, *mācē* (*pl. mātā*), *uwar*  
*gidā*  
 — father's wife (not one's  
 mother), *gwaggō*/  
*gwāggō*  
 win, *v. ci*  
 wind, *iskā* (*m. or f.*)  
 wind, *v. nadā*  
 wind, breaking, *tūsā* (*f.*)  
 window, *tāgā* (*f.*) (*pl.*  
*tāgōgī*)  
 wing, *fīfīkē* (*pl. fīkāfīkai*)  
 winnow, *v. shēfā*  
 wipe, *v. shāfā* (*i/ē*)  
 with, *dā*  
 woe is me !, *wāyyō nī* !  
 woman, *mācē/mātā-* (*f.*)  
*(pl. mātā)*  
 I wonder . . . ? , *shin/*  
*shīn . . . ?*  
 wood, *itācē* (*pl. itātūwā*)  
 word, *māganā* (*f.*) (*pl.*  
*māgāngānū*)  
 work, *aikī* (*pl. ayyukā*)  
 worker, *ma'aikācī* (*f.*  
*ma'aikaciya* ; *pl.*  
*ma'aikātā*)  
 worm, *tsūtsā* (*f.*) (*pl.*  
*tsūtsōtsī*)  
 worry, *dāmū*, *v. dāmā*  
 worthlessness, *banzā*  
 wound, *cūtā* (*f.*)  
 write, *v. rubūtā*  
 writing, *rūbūtū*  
 yam(s), *dōyā* (*f.*)  
 yard, *yādī*  
 year, *shēkarā* (*f.*) (*pl.*  
*shēkārū*)  
 — last year, *bāra* (*f.*)  
 — next year, *bādī* (*f.*)  
 — this year, *bana* (*f.*)  
 yellow, *rāwayā* (*f.*)  
 yes, *i*, *na'am*, *nā'am* ?  
 yesterday, *jiyā* (*f.*)  
 yet (not yet), *tūkūna*  
 youngest (of children), *āutā*  
 youth, *saurāyī* (*pl. sāmārī*)  
 zero, *sifirī*

